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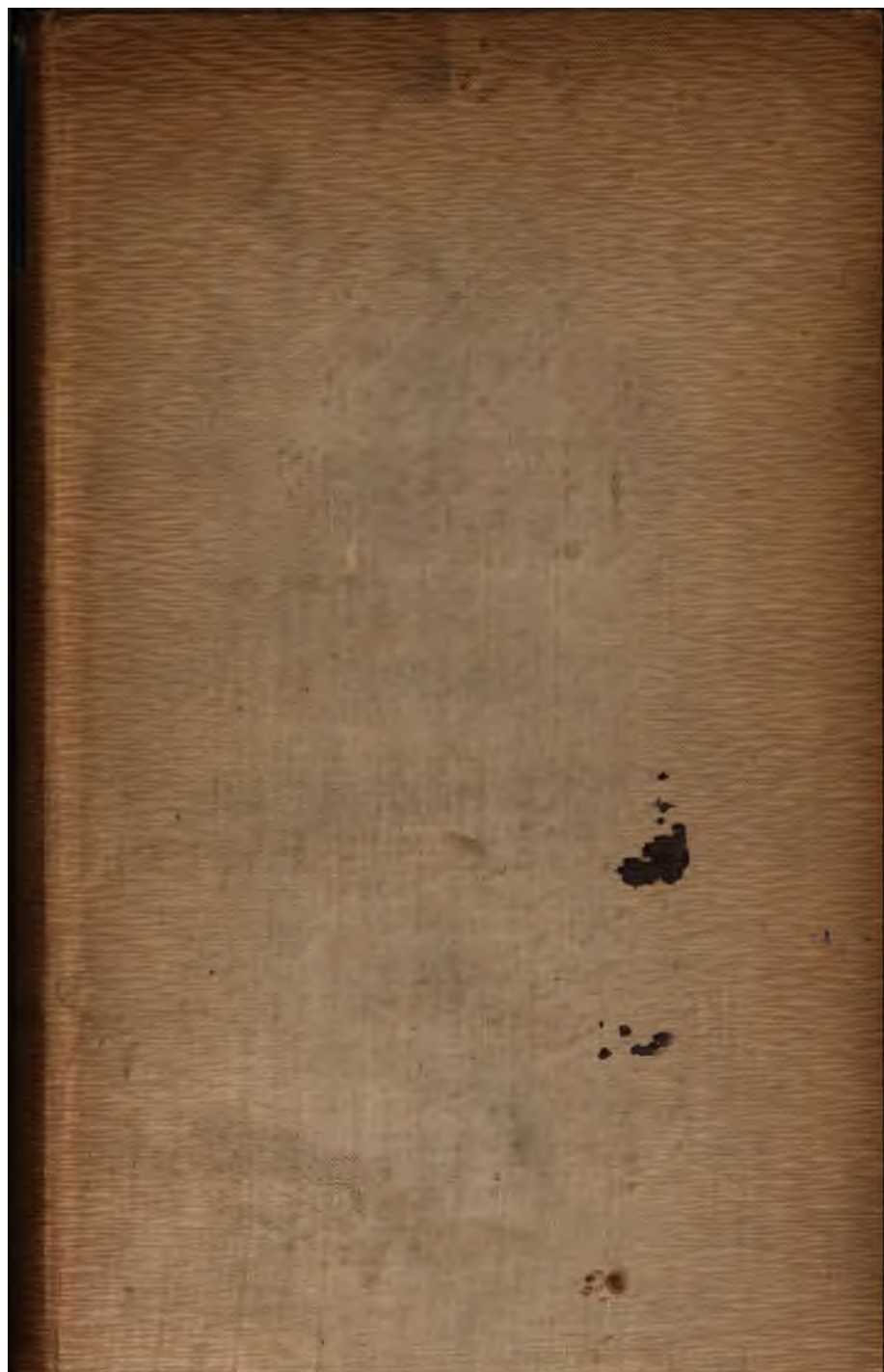
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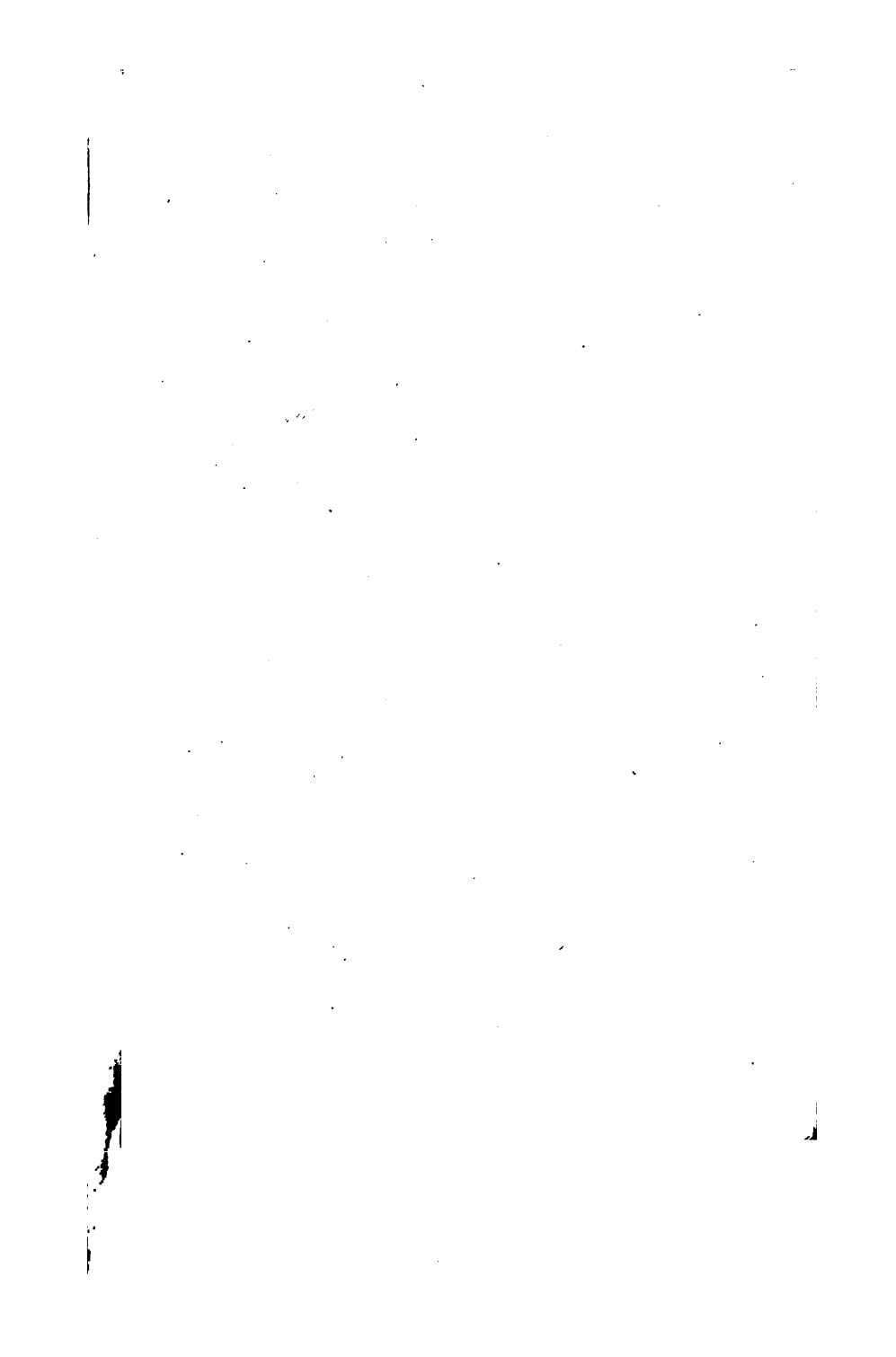


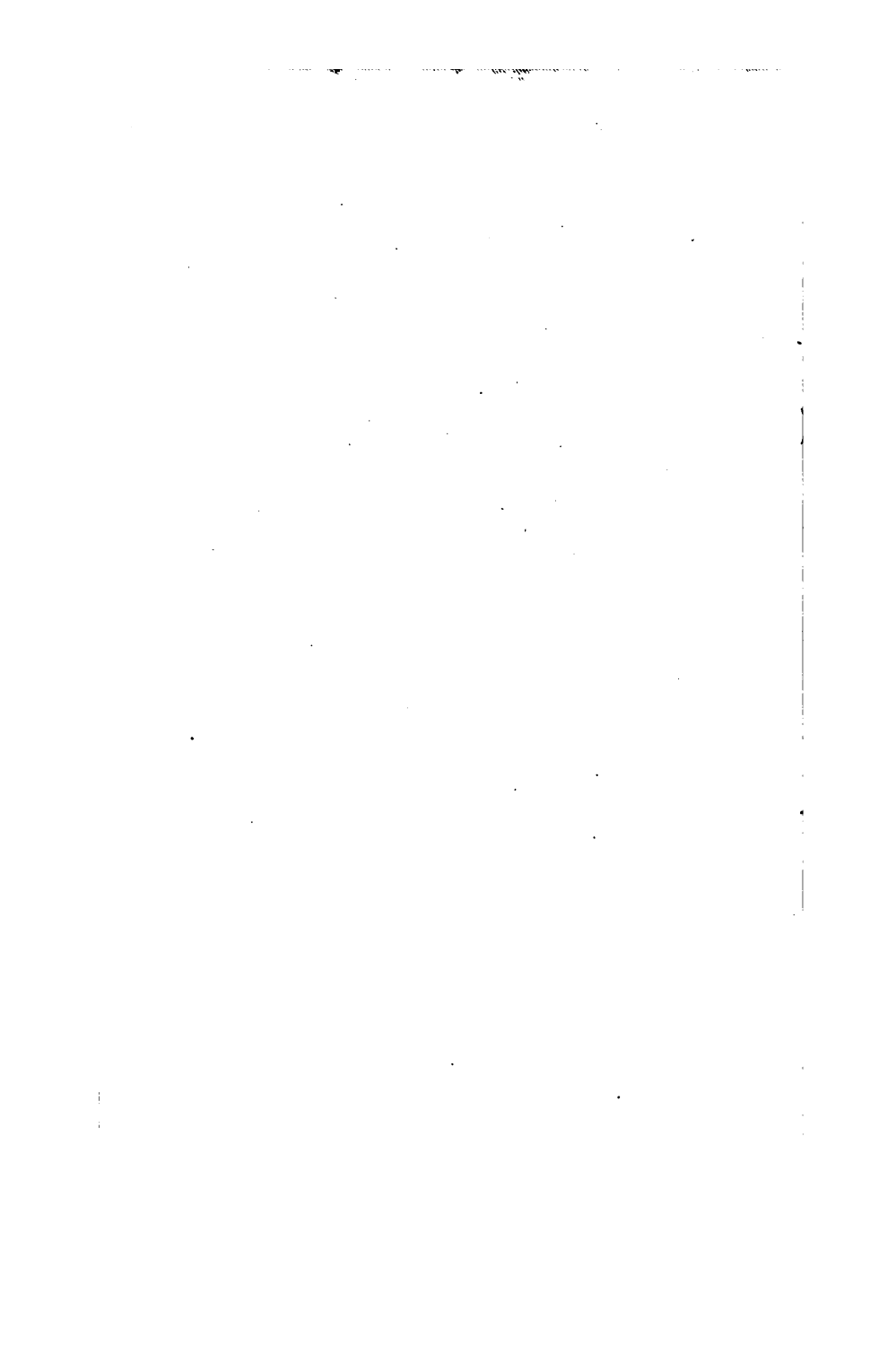
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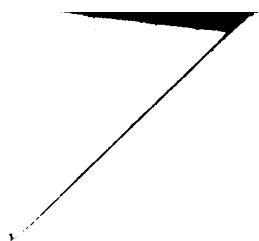
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CHARTERHOUSE

PRIZE EXERCISES.

ON THE MORALITY OF THE HEATHEN PHILOSOPHERS.

“**HUMAN** nature,” says Addison, “is a very deformed, or a very beautiful object, according to the different lights in which it is viewed.” If we consider it in its rude and uncultivated state, and again regard it as improved by science and philosophy, it seems to bear little resemblance to itself. It is not an unpleasing speculation to observe it in the former of these conditions, but it is far more interesting to consider it in the latter: it is not unpleasing to mark the wild and irregular virtues of the savage, but it is far more interesting to mark the chain or concatenation of virtues which distinguishes the philosopher, and to contemplate that science which has procured for the world the small remains of happiness which it enjoys. Little is that man to be envied, to whom it would give no pleasure to study with Zeno to subdue his passions, to learn with Socrates to know himself, or

“ To soar with Plato to th’ empyrean sphere,
To the first good, first perfect, and first fair.”

Man, in the state of nature, is a wretched and degraded

being. His good qualities are always in danger of degenerating into the vices upon which they border. Seduced by his innate propensity to evil, misled by passions which he cannot conquer, and involved in ignorance, which he cannot pierce, he is little superior to the beasts, that perish. Destitute indeed must be the situation of man, until it is ameliorated by philosophy; and philosophy may be said remotely to have originated from this destitute situation. For the wants and necessities of man arouse him to invention: his restlessness and curiosity form the first rudiments of knowledge. He at length beholds the beauties of nature with a wish to comprehend them; he perceives his darkness with a desire to dispel it; he imbibes new feelings and new hopes. His reason opens, and light dawns upon it, and the sublimity of truth finds an entrance into his mind. In the same manner as the pursuit of happiness employs the active energies of man, the search after truth engages his intellectual faculties. Neither the one nor the other is altogether attainable by him; but as the one principle is the spring of exertion and perseverance, the other is the source of science and philosophy. For what is philosophy, rightly considered, but the love of truth and real wisdom? In this sense it is of all studies the most delightful in its practice, and the most beneficial in its results. Moral philosophy is certainly the most noble field in which the human intellect can exert itself. Natural philosophy is well calculated to delight and to instruct, to fill us with more sublime notions of the Deity, and a more humble opinion of ourselves. But ethics are of more importance towards the regulation of our lives; and an inquiry into them as much exceeds all other learning, as it is of more consequence to adjust the true nature of right and wrong, than to compute the distance of the planets, or cal-

culate the times of their circumvolution. Human nature, says an excellent author, is the most useful object of human reason : and it was because he applied himself to this study that the oracle declared Socrates the wisest of all men living. "Raphael," as Dr. Johnson remarks, "in return to Adam's questions about the courses of the stars, and the revolutions of the heaven, counsels him to withdraw his mind from idle speculations, and employ his faculties upon nearer and more interesting objects, the survey of his own life, the subjection of his passions, the knowledge of duties which must daily be performed, and detection of dangers, which must daily be incurred." Moral philosophy, among the ancients, was the chief method of promoting virtue and disseminating instruction ; it softened and shaded off the roughness of their manners into urbanity and politeness ; it went hand in hand with the laws and civil government, and corrected the absurdities of their religion. Moral philosophy dispels the gloom of human vanity and weakness, it brings with it civilization and order, and calls the scattered inhabitants of the earth to society and friendship with each other. Thus kingdoms and cities have been founded, and the arts and elegancies of life spring up and flourish. Man, under the influence of philosophy, assumes a new form ; he increases his powers of reason and conscience, his capacity for happiness, and his ardour for enterprise. His ideas are enlarged and refined, his knowledge is extended and diversified, and his nature becomes more gentle and more amiable in proportion as it is more dignified. Cicero, in the rapture of his admiration, beautifully exclaims, "*O vitæ philosophia dux ! O virtutum indagatrix, expultrixque vitiorum ! quid non modo nos, sed omnino vita hominum sine te esse potuisset ?*" From these considerations, then, it appears, that nothing is more clearly

proved from the history and progress of mankind, than the general utility of philosophy, and particularly of that part of it which is distinguished by the appellation of ethics. It cannot, therefore, be an uninteresting speculation, to examine this branch with attention, to discover who among the ancients were its founders, what are its excellencies, and what its defects. For this purpose it may be of use, without entering upon the theoretical opinions of the heathen philosophers, to give some account of their practical maxims, as they regard the duty, happiness, and destination of man, first touching upon the tenets of the various sects, as taken separately, and afterwards deducing the general character and bias of their morality, as taken together.

In the heathen ages, all nations were pregnant with philosophers. They were perhaps more frequent in ancient times than in the present, nor is it wonderful, that, when truth was less ascertained, there should be more persons desirous of ascertaining it. Besides, times of ignorance and darkness naturally afford the most ample space for the speculations of a daring mind: as ardent and enterprising spirits find the greatest scope for their abilities in the dangers and revolutions of states. Scythia has produced its Anacharsis, China its Confucius, and Persia its Zoroaster. If we look back nearly three thousand years we behold philosophy in some degree of advancement among the Chaldeans, the Phœnicians, and the Indians. It is true that their morality consisted rather in desultory maxims, than in a regular and settled code, that their learning was imbued with error, and their religion tinctured with superstition and idolatry. But it is true also, that when the task was entrusted to them of forming plans for the regulation of their countrymen, their systems were in many points agreeable

to reason, nature, and experience. Zoroaster and his followers were worshipers of the sun; but they considered it rather as the emblem of the Deity, than the Deity himself, and perhaps human reason might naturally induce mankind to pay their adorations to that pervading light which sees, embellishes, and gives light to all. It is not necessary to search into the philosophy of these ancient sages, nor would the labour of any person be repaid, who should examine the maxims of Sanchoniathon, or the Gymnosophists. For the same reason we may pass over the tenets of the Egyptians, and come at once to the more perfect and systematic morality of the Greeks. The enlightened ages of Greece have, without controversy, given birth to wiser moralists and more virtuous men than any, or than all other nations, in the heathen world. There learning was encouraged and advanced; the arts and sciences were honoured and rewarded; and even the Sophists treated with regard and reverence. The seven sages are instances of the high state of literature in Greece at that early period.

Thales and Pythagoras were the two great founders of the Grecian philosophy, the one of the Ionian, the other of the Italian school. The Greeks in general seem to have borrowed as much from the Egyptians, as the Romans from them. It was customary among them to travel in various countries for the attainment of knowledge, and particularly in Egypt. From this source Thales and Pythagoras derived many of their theories and maxims; hence also arose many of their errors and superstitions. Hence Thales was enabled to predict an eclipse of the sun, and hence, or from the solitary retreats of the Brahmins, Pythagoras transferred his doctrine of the transmigration of the soul. There are some celebrated replies of Thales, which it may not be improper to insert, as they will both serve to give some idea

of his morality, and to show with what precision the sages of that æra used to satisfy the questions that were proposed to them. "What is the most beautiful?"—"The universe, for it is the work of God." "What is the most capacious?"—"Space, for it contains all." "The most powerful?"—"Necessity, for it triumphs over all." "The most difficult?"—"To know one's self." "The most easy?"—"To give advice." "What is necessary to be virtuous?"—"To do nothing which we blame in others." "What is necessary to be happy?"—"A sound body, an easy fortune, an enlightened understanding, and a pious mind." Nothing is more celebrated than the name of Pythagoras, nothing less known than the incidents of his life. It appears that he was for some time a pupil of Thales, and that from his travels in Egypt and Upper Asia, he obtained some knowledge of the sciences, which were cultivated in those places. The profound mysteries of the Egyptian priests, the long meditations of the Oriental sages, offered as many attractions to his ardent imagination, as the severe regimen they had embraced held out to his intrepid character. Pythagoras is distinguished not only by the doctrine of the metempsychosis, but by the new system of education, which he introduced at Crotona. This system was in many respects excellent, and his own conduct was exemplary for prudence, and temperance, and sanctity. He wished to render the minds of youth capable of truth, by rendering them independent of the senses.

Upon the death of Thales and Pythagoras, both the Ionian and Italian schools produced some great natural and metaphysical philosophers, but ethics seem much to have degenerated in them until the time of Socrates. Socrates himself, in the early part of his life studied cosmogony and the properties of matter; and attended to the discourses of

the Sophists, who descanted upon every subject of morality and policy, without explaining or enlightening any. But finding that the further he advanced in this career, the more he was involved in doubt, he afterwards devoted himself to ethics, and turned the stream of useless philosophy to its former and more advantageous channel. He may indeed be called the father of the Grecian morality, as he not only freed it from the incumbrances with which it had been clogged, but placed it upon a sure and steady basis. Socrates perfectly understood the various duties of man, and the relation in which he stands towards his God and his fellow-creatures; and his system of ethics, as it is to be found in the works of Plato and Xenophon, approaches as near to perfection as it was possible for a heathen to have made it. He left no compositions of his own, but a hymn in honour of Apollo, and some fables of *Æsop*, which he put into verse while he was in prison; but the purity of his life and conversation is a finer lesson of morality than any thing which he could have written. The philosophers who lived after him might almost have made the complaint of Alexander, that nothing was left for them to do.

After this short account of Thales, Pythagoras, and Socrates, it may not be improper to mention those sects which owe their origin to them, and which, as they were educated in their principles, and formed by their example, brought the philosophical morality of the ancients to its highest pitch. The principal of these were the Academy, the Peripatetics, the Stoics, and the Epicureans. There were three schools, which took the title of Academy; the first of which was founded by Plato. This great and wise man was versed in every branch of practical as well as speculative philosophy. The groundwork of his system was laid by Socrates and Pythagoras, and he raised upon it a beauti-

ful superstructure of his own. His theory, with regard to the formation of man, was partly chimerical and partly sublime. According to the Platonic system, the universe was created from Chaos by a superior and independent being, who was the author of all good. The soul was an emanation from the Deity, pre-existent before the body, and self-existent after its dissolution. The passions were the sources of every species of evil. By their extermination, however, and by the practice of equity and virtue, the nature of man could attain to happiness and perfection. Plato lays it down as a principle, that whatever befalls a just man,—whether poverty, or sickness, or any of those incidents which appear to be evils,—shall either in life or death contribute to his advantage. Of all the systems of the various sects the Platonic has the noblest conceptions of the Deity, and the finest precepts of morality. Arcesilaus and Carneades, the founders of the second and third Academies, trod in the steps of Plato, and differed little from his precepts.

Aristotle, the founder of the Peripatetic school, is known rather as a natural than moral philosopher. Indeed as a disciple of Plato he may be said not to have invented any new system of ethics, but rather to have tempered the sublime and rapturous mysteries of his master with order, method, and a stricter mode of reasoning. He however formed and adhered to some peculiar doctrines. The opinions of the Peripatetics on theological subjects were vague and contradictory: they considered the chief excellence of man to consist in the right use of his reason. Aristotle wished rather to moderate the passions than to extinguish them, as he conceived them necessary to repel injuries and give energy and life to virtue. The sect of the Stoics took its origin from Zeno. This school of philosophy is tinged with a shade of melancholy and austerity, from the dispo-

sition and habits of its founder. Zeno, who, as well as Aristotle, was educated in the principles of Platonism, chiefly differed from his master in the comparative estimate of things, allowing nothing to be intrinsically good but virtue, nothing intrinsically bad but vice, and considering all other things in themselves neutral. His character was gloomy and almost unamiable; he looked down with contempt upon the pleasures of the world, and wished to extirpate all sensibility from the mind of man. The Stoic was taught to view with indifference health or sickness, riches or poverty, pain or pleasure, and to suffer no external circumstances to disturb the serenity of his mind. The Stoics even denied pain to be an evil, and maintained, that the wise man may be happy in the midst of torture, because virtue itself is happiness. Zeno acknowledged but one God, the soul and governor of the universe. There was a great similarity in some points between the Stoics and the Indian Gymnosophists: both evinced much fortitude and intrepidity, and the strongest disgust for every species of amusement, and certainly no Stoic would have thought the death of Calanus a disgrace to their sect.

The doctrines of the Epicureans were in every respect opposite to those of the Stoics. Epicurus recommended the indulgence of harmless gratification, and reprobated that forbidding morality, which would deprive man of those delights, for which nature seems peculiarly to have fitted him, and which soften the bitterness of life. With regard to the supreme being and the passions, he had the same ideas as Aristotle. It has been allowed by the most inveterate enemies of Epicurus, by those persons who have stated his principles to have been erroneous and even bad, that there never was a man more gentle and humane, more beloved by his friends or more cordially attached to them in affectionate

esteem. The truth is, that the tenets of Epicurus were pure and rational in their original state, but they were soon vitiated among his disciples: the gratifications of sense were substituted for the enjoyments of the mind, and the modesty and sobriety of Epicurus were disgraced by the licentiousness of the persons who professed themselves his pupils. This vitiated system was rapidly disseminated through the world, and particularly at Rome. Fabricius, indeed, when he heard of it, entreated the gods that all the enemies of the republic might become its votaries, but this was the last effort of virtue. The chief men of the city rendered it fashionable by their example, the poets beautified it by the smoothness of their numbers, and the degeneracy of the age confirmed it in its prevalence. Marks of it are everywhere to be found in the writings of Lucretius and Horace.

Besides the four schools which have been mentioned, there was another in Greece, of which the followers were denominated Cynics. This sect of philosophers (if indeed they can be called philosophers) was distinguished rather by asperity than wisdom, and celebrated rather for their hatred of mankind than their love of virtue. The Cynics despised wealth and honours, but their magnanimity seems often to have proceeded from vanity and ostentation. They railed against the follies of the world without endeavouring to reform them, and could not resist the allurements of vice with more resolution than other men, without having the same temptations to indulge in them. We may conclude this notice of the different sects by their various opinions on the supreme good. The Academician made it consist in withdrawing from material and external objects, and in the attainment of mental excellence; the Peripatetic, in the due exercise of the moral and intellectual faculties; the Stoic, in

the practice of the most rigid virtue; the Epicurean, in innocent pleasure; and the Cynic, in apathy and contempt for the world, and in reducing our necessities to the smallest compass.

Having thus touched upon the founders of the Grecian morality and the principal sects which followed them, we may proceed to the philosophy of the Romans. First, however, we may observe, that there were many sages of Greece who have been left unnoticed, as it would be useless barely to enumerate them, and tedious to examine their tenets with minuteness. It would not throw a stronger light upon the general morality of the ancients, to say that Anaxagoras, Anaximander, Anaximenes, and Archelaus, were the pupils and successors of Thales, or to mention many other philosophers, who maintained the reputation of the sects in their original splendour, but of whom little is known with certainty except the date of their birth and death.

“ Enough that virtue fill’d the space between;
Proved by the ends of being to have been.”

We may also pass over the schools of Alexandria and Cyrene, as their ethics were borrowed from the different sects of Greece. Rome, from a variety of causes, was not so fertile in philosophers as Greece. Of this assertion a greater proof cannot be given, than that the young nobility were sent to study it at Athens. Italy has produced no sages of particular note, if we except Cicero and Seneca. An enthusiastic admirer of the Latin authors has boldly declared, that Cicero was all the Greek orators and philosophers in one; but he seems rather to have been contented with ethics in the state in which he found them, than to have formed any hypothesis peculiar to himself. It must be owned at the same time, that the philosophical treatises of Cicero are replete with excellent and judicious maxims, and contain most of the

sentiments of the Grecian sages. Seneca is the only Roman philosopher who can lay claim to originality of excellence, but he is suspected of having taken many of his precepts from the Christian code.

From a retrospection upon the various denominations of philosophers, three corollaries may be drawn ; 1st, That the heathen morality attained its highest excellence in Greece. 2dly, That the Socratic or Platonic system of ethics was the most perfect. 3dly, That there was not so much real difference in their systems, as the first view might lead us to imagine. For although in their speculative doctrines they maintained opposite opinions, in their practical morality they were generally agreed. Indeed all the civilized nations of the world concur in the great points of right and wrong. Morality is that science which regards the conduct and happiness of man; and as human nature is nearly alike in all countries, the manner of regulating it will also be similar. The same rules of action were observed, the same end was kept in view by Plato or Aristotle, Zeno or Epicurus, Democritus or Heraclitus. It will not therefore be difficult to discover the general tenour and character of the heathen system of ethics, and to mark some of the precepts of it which were common to all its founders.

In examining the morality of former ages, the first point which presents itself is their religious sentiments and habits. For without religion, what is morality? on what foundation can it stand? or by what principles can it be guided? The religion of the heathen philosophers may be considered under two general heads. The first comprehends what they believed, the latter what they practised. On the former of these heads, their notions were vague and various, and the longer they were employed in reflecting upon it, the more they were involved in doubt. It is well known that one of

their philosophers, on being asked what God was, desired a day for meditation ; but when the question was repeated on the morrow, he required two days, and continued doubling the time, until he confessed that the point was too difficult for the intellect and comprehension of man. Protagoras and a few others denied the existence of a God, and the Epicureans seem to have made him an inactive and sedentary being who saw whatever was passing in the world with absolute unconcern, "almost a cypher in the great account." Nothing however is more certain, than that the greater part of the philosophers were disgusted with the monstrous system of polytheism, which then prevailed in Greece, and had some imperfect idea of a superior and independent being, whom it was the chief duty of mankind to love and reverence. This being was represented as the framer of the universe, the grand source of life and light, and the origin of everything great, beautiful, or desirable. Their reason fully convinced them that a sovereign being could be no other than a sovereign good. Plato gives us a sublime description of the Deity, when he says that truth is his body, and light his shadow ; but many of the attributes which he, and the most virtuous of the philosophers have given him, are rather fanciful than true. Nor is it wonderful, that the heathens should have no distinct notions of the Deity ; for (to make use of an old but beautiful remark) is not man finite ? is not God infinite ?—how shall the finite comprehend the infinite ? It was the opinion of Mr. Dryden, that all the religious knowledge which has ever been in the world was extracted from revelation. "We have not," said he, "lifted ourselves up to God by the weak pinions of human reason, but he has been pleased to descend to us ; and what Socrates said of him, what Plato wrote, and the rest of the philosophers of various nations, is all no more than the twilight of revelation

after the sun of it was set in the race of Noah." The most part of the ancient sages, as they could not reduce their opinions to any definite shape, rather chose to acquiesce publicly in the established religion of their country, than disturb it with theories, which did not entirely satisfy their own minds. Socrates denied, at his trial, that he had wished to estrange the youth of Athens from their gods, and at his death ordered his disciples to make the customary sacrifice of a cock to Æsculapius. The nature of the soul was understood by the philosophers as little, or even less, than that of the Deity. Some denied its immateriality, and its existence in a state of separation from the body; others considered it as a part of the Deity, which returned to him upon the death of the person in which it had resided. But of their various opinions, that of Pythagoras is the most remarkable. Pythagoras believed that the soul was not annihilated together with the body, but was immediately transferred to some other person or animal, and continued its transmigrations until it was absorbed in the parent substance.

"Errat, et illinc

Huc venit, hinc illuc, et quoslibet occupat artus
Spiritus; eque feris humana in corpora transit,
Inque feras noster."

He declared himself to have been Euphorbus in the Trojan war, and many other characters before his soul animated the son of Mnesarchus. This notion, chimerical as it must now appear, was very generally received in the heathen world. The doctrine of the metempsychosis reached even into Gaul, as appears from the following passage of Cæsar: "*Druidæ in primis hoc volunt persuadere, non interire animas, sed ab aliis post mortem transire ad alios, metu mortis neglecto.*" Socrates and Plato, however, with many of the philosophers of Rome, conceived the human soul to be immortal,

and capable of full happiness and perfection in a future state. Cicero says on this subject, "*nescio quomodo inhæret in mentibus, quasi sæculorum quoddam augurium futurorum, idque in summis ingeniis, altissimisque animis, et existit maxime, et apparet facillime.*" But after all, this conviction had not sufficient force to become with them a principle of action: it was rather an object of hope than certainty, rather expected as probable, than pronounced as real. Thus Cyrus is represented by Xenophon as saying to his sons, "I know not how to persuade myself, that the soul lives in this mortal body, and ceases to be when it expires; I am rather inclined to think that it acquires after death more penetration and more purity." Socrates says to his judges; "and now we are going, I to suffer death, and you to the affairs of life; God only knows which is the best; no mortal can discover." Cicero, speaking on this momentous question, thus expresses himself: "I do not pretend to say, that what I affirm is as infallible as the Pythian oracle; I only speak from conjecture." The philosophers too had no certain knowledge of rewards and punishments hereafter, although in all civilized countries such an idea is prevalent. Epicurus gives it as his opinion, that man has nothing to hope or fear beyond the grave. Socrates speaks doubtfully; but Plato gives a more decided judgement in favour of their reality. He conceived that the happiness of the good would be a nearer approximation and union with the divine nature, and that the punishment of the wicked would consist in their retaining, after death, all the vicious habits and propensities, which they had indulged in life, without any opportunity of exercising the one or gratifying the other. Cicero also denounces against Catiline and his associates eternal punishments both when living and when dead. With respect to the second or practical part of their religion, the heathen

philosophers are seen in a most conspicuous light. Erroneous and confined as were their notions of the Deity, they were sensible that some religion was necessary, and they adored their imaginary God with sincerity and zeal. Many of their prayers are fraught with fervent and rational piety. Two only need be mentioned, which Socrates recommended to Alcibiades, and which give a true idea of the spirit, which breathed in them in general. The one is; "Oh God, give us all good things, though we neglect to ask them; remove from us all evil things, though we should desire and pray for them." In the other they requested the favour of the Gods, as long as they were virtuous.

The next point worthy of consideration is their conduct towards mankind. It may be remarked in the first place that they were strict observers of the laws of their country: they were sensible that it was better to conform to institutions, which they could not altogether approve, than, by a rash and violent opposition, to destroy that reverence for them, which is their best and only support. Socrates has fully exemplified this maxim by refusing to escape from the prison, in which malevolence and injustice had confined him. The philosophers considered it praise-worthy to die for their country, and we find Socrates fighting with energy and valour against the enemies of Athens, and saving the lives of Alcibiades and Xenophon. They were likewise very instrumental in promoting the education of youth. Without mentioning the story of Xenocrates and Polemon, we may observe, that Socrates at Athens, and Pythagoras at Crotona, made a beneficial change in the morals of the inhabitants. So great was the influence of the Samian sage, that the women of the latter place, moved by the sweetness of his eloquence, and the gravity of his character, made a voluntary consecration of their ornaments in the temples of the

Gods. The philosopher among his pupils was as a father in his family, conducting them to wisdom and piety, studious of their happiness, forming their reason by his precepts, and training them by his example to be good legislators, good subjects, and good men. The philosophers knew it to be necessary to instil good principles early into the mind, both to fit it for the impression of virtue, and to close it against the entrance of vice. Justice, of all the virtues, seems to have been the one, which they most valued and cultivated, as they considered it the most useful among mankind, and that, which most nearly allies us to the divine nature. “Δικαιοσύνην ἄσκει ἔργῳ τε λόγῳ τε.” They were supporters of order and regularity, benevolence and charity, and were eminently capable of bearing insults and forgiving injuries. Phocion, who was no less a philosopher than a soldier, has afforded a noble instance of this kind of magnanimity; for when asked before his death if he had any advice to give his son, “Tell him,” said he, “to forget the injustice and ingratitude of the Athenians.” It was their wish to eradicate revenge and anger from the human breast, and to restore in the world that harmony and peace, which suffer so many shocks from the vulgar, the ambitious, and the proud. All the reciprocal and endearing duties of life, such as the ties of relation, friendship, citizenship, and all the links of that vast chain, which connects man to man, were perfectly understood and observed by them. Indeed, however we view the morality of the heathen philosophers, as it related to the human species, we must allow that their precepts were excellent, and that their practice did not disgrace them.

We proceed to consider in the third place the morality of the heathens, as it respected themselves. The great point, at which they laboured, was the government of the passions.

This was a subject well worthy their attention, as the passions are the chief sources either of vice and misery, or of virtue and happiness in the world. On this subject the philosophers had some difference of opinion, as the Platonist and Stoic desired their entire suppression, the Peripatetic and Epicurean wished them rather to be moderated and circumscribed. The latter notion is perhaps the more reasonable, as the passions are in some degree necessary to the support of virtue, or, as the expression is to be found in one of our own poets, "the passions are the elements of life." As without the benefit of tempestuous winds both air and ocean would corrupt and stagnate, so without the benefit of the passions, such virtue, as is merely the effect of those passions, would be an insipid calm, an apathy which contracts the disposition, and deadens the faculties. The passions may also be compared to the elephants in an army; while they can be well managed and directed, they are useful and conducive to the victory, and it is only when they can no longer be restrained that they are destructive to the forces, which employ them. But on the other hand, as negative virtue is preferable to actual vice, the calmness and insensibility of the Stoic is far preferable to the ungovernable passions and appetites of the multitude. The ancient philosophers were enemies to luxury and excess, and possessed the greatest love for temperance and sobriety. It has been justly attributed to this cause, that Plato was not infected with the plague, which, while he was residing at Athens, carried off so many of the Athenians. The longevity to which they almost all attained is a convincing proof of their regularity and abstemiousness. For "if we compare the life of a philosopher with that of any other man, they seem to be of a different species." The latter is a prey to a horrid catalogue of diseases, which equally debilitate the mind and

body; the former often escapes without sickness of any kind: he retains his faculties to the last, and death comes upon him as a long and tranquil sleep. Even Epicurus was very moderate in his diet, although a contrary supposition has prevailed, because his disciples did not conform themselves to his example. Another remarkable trait in the ethics of the heathen sages was their contempt for the advantages and gratifications, which the world holds out to its votaries. Far from contending for superiority in wealth or power, they only sought for that quiet and repose, which might afford them opportunities for study. Wisdom and truth were the objects of their desires, and "they left all meaner things, to low ambition and the pride of kings." The same poet, who is here quoted, exactly gives their opinion when he says,

"Reason's whole pleasure, all the joys of sense,
Lie in three words,—health, peace, and competence."

These sentiments and these principles qualified them for the endurance of every trial and adversity with patience and even cheerfulness. And if we look upon the last scene of their existence, there appears in them no want of consistency and magnanimity. They regarded death rather as an object of contempt, than terror, and sometimes "as a consummation devoutly to be wished." Generally however they lived in that state, which Martial considers as peculiarly happy, neither wishing nor fearing it. This tranquillity originated in some of the philosophers from their hopes of immortality, in others from their mean opinion of the pleasures of the world, in others from their total indifference about everything which concerned them, and in others from all these causes combined. Whatever was the cause, the effect is certain: the philosophers viewed death as a journey to an undiscovered country, or a repose from which they would not wish to be

awakened. Socrates, in his speech before his judges, reasons as follows: "Death must be one of two things; it must either be a total extinction of all sensation, or a passage from this world to a better. If it is the former of these things, if it is a perpetual sleep, an undisturbed tranquillity, ye gods, what pleasure it is to die! who can be happier than myself? But if the latter of these opinions is true, if death is a migration to those blissful seats, which the pious and the just inhabit, if it is a conveyance to those regions, where the heroes, the sages, and the poets of former ages, live for ever, my lot is still more enviable, my happiness is still more complete." In the last place it is worthy of observation, that the morality of the heathens was not only theoretical, but practical, and that the persons who professed it, have afforded many instances of wisdom and virtue. In Socrates, not to mention many others, were incorporated almost all the qualities which could adorn a person born under the influence of a better religion. The early part of his life was employed in eradicating his evil propensities, which were peculiarly strong, and in cultivating his own talents, that he might be more fit for the instruction of others. This was afterwards the favourite occupation of his life, and in his death there appears something more than the philosopher. In his last moments he showed himself superior to all the envy and calumny which had aspersed him; he discussed his usual topics with his usual spirit and fascination; he consoled his friends with kindness, and even pleasantry; and if he shed a tear himself, it was a sympathy with the slave who presented him the poison.

Having thus considered the general morality of the heathens, as it related to the gods, the human species, and themselves, it may be proper to mention some of the miscellaneous precepts which cannot be reduced to any of these

heads. As virtue, in the general acceptance of the word, was the chief object of their desires, they had innumerable maxims to show the beauty and loveliness of it, and recommend it before the possession of all temporal advantages. The Stoics went so far as to maintain that none but a virtuous man could be handsome, none but a virtuous man could attain any excellence in person and mind. Another remarkable opinion of the Stoics on the subject of virtue was, that all transgressions from it were equally culpable, or, to use the illustration of Cicero, that if a man passed the bounds of virtue, it mattered not how far he went beyond them. There is nothing which the heathen morality more frequently or more strongly condemns, than idleness or insignificant pursuits. Besides the memorable apophthegm of Socrates, there were many others dispersed through all the treatises, which the philosophers have written. It follows of course that nothing was more earnestly recommended than industry and the acquisition of knowledge. Nothing was thought so high as to be above the comprehension of a philosopher, nothing so low as to be unworthy his attention. But of all the branches of science, the most useful and necessary was considered to be self-examination, or self-knowledge. Pythagoras enjoined his disciples never to take their rest at night, before they had reviewed the occurrences and actions of the day; and "*γνώθι σεαυτὸν*," although originally the maxim of Thales, was admitted to the system of every sect. No persons were greater economists of time, or had more regular plans for filling it with advantage. The wise man in the heathen morality was the happiest of mortals; he alone was enviable; he alone was free. All other persons were the slaves of their passions, or of pleasure, or of ambition; but he enjoyed a liberty within himself, over which external circumstances had no power. All of the philosophers, who believed in a future state, de-

clared, "that our happiness in this world consists in the suppression of our desires, in the next world in the gratification of them." 'Ο ἐλαχίστων δεόμενος ἑγγίστα θεῶν. Protagoras, and the Atheistical philosophers, held that thought was only sense, and that every imagination of every man was true. Πᾶσα φαντασία ἐστὶν ἀληθής. Carneades on the contrary, and many other philosophers, adopted an universal suspension of belief, and contended that nothing in this life can by possibility be certain. Because Socrates doubted some things, they doubted all: "Every thing," said they, "is uncertain; we are not sure of our own existence; the distinction between just and unjust, virtue and vice, is fanciful, and has no foundation in the nature of things." The ancient sages thought some attention necessary not only to the mind but the body.

"Οὐδ' ὑγίειε τῆς περὶ σῶμ' ἀμέλειαν ἔχειν χροή·
'Αλλὰ ποτοῦ τε μέτρον, καὶ σίτου, γυμνασίων τε
Ποιεῖσθαι· μέτρον δὲ λέγω τὸδ' ὃ μὴ σ' ἀνίησει."

In every thing there was to be moderation, μέτρον δ' ἐπὶ πᾶσιν ἄριστον. Habits of reverence and obedience towards parents, rulers, and superiors in every respect, were much inculcated by the philosophers, while any opposition to their will met with just censure and rebuke. It has been given as a remark of Plato, that man had two ears and one mouth, to signify, that we ought to listen much, and speak little. Pythagoras also is well known to have imposed upon his disciples a silence of five years during their noviciate, that they might imbibe early principles of fidelity, and be accustomed "λογίσασθαι πρὸ ἔργου." Discretion or prudence was considered not only as one of the highest of the virtues, but that, in which all the others were comprised. There is an excellent maxim attributed to Pythagoras, which is, "Choose that kind of life which is the best; for custom will

make it the most pleasant." Every man, according to the ancient morality, was to keep his end continually in view : the old man was to remember, that he had not long to live; the young man was to remember, that he must one day become old ; "*Μένησο νέος ὢν, ὥς γέπων ἔσσι ποτέ.*" Solon, and many of the philosophers, thought, that no man could be esteemed happy, until death had put its seal to his happiness. This indeed is a sentiment, that pervades the writings of all the Greek sages, poets, and dramatic writers. In short, the compositions of several of the heathen philosophers, such as the institutes of Pythagoras, and the works of Plato, Xenophon, Epictetus, and Cicero, are fraught with valuable maxims, or rather contain rules of conduct for every situation of life. They had various and almost universal knowledge, and had no Rosicrucian principles to prevent their communicating it. It has been said of Euripides, that every line was a precept ; and it may be said of the philosophers, that they had precepts for every thing. It must therefore be impracticable to collect their apophthegms, and, even were this not the case, it would be impossible to transplant them without weakening or deforming them.

The last thing, which was proposed in examining the heathen morality, was to point out those defects in it which are most obvious and striking. Nothing is more necessary, than to discover wherein any system of philosophy, though great in some respects, was weak and faulty in others. For want of this caution, we are often so dazzled with its general lustre, as to confound its beauties with its blemishes, and look even upon the faulty parts with an eye of admiration. The heathen morality certainly possessed defects, as was naturally to be expected from a variety of circumstances. The disadvantages under which the philosophers laboured with respect to their religion, as they are blemishes in

themselves, so are they the causes of many others. Another reason for the imperfection of the ancient morality was, that the founders of it were exposed to the ridicule and hatred of their contemporaries. Socrates, it is well known, was made the mark of public derision in the theatre. In consequence of this odium, the philosophers were compelled to inculcate some of their precepts with little energy, and perhaps to omit others entirely. A third reason is, the peculiar difficulty of the study of morality. In all other sciences, the understanding is unchecked and uncontrolled by any opposite principle :

" But when our own great work is once begun,
What reason weaves by passion is undone."

The incomparable Newton, although he penetrated so far beyond others into the works of God, fell short in the knowledge of his own nature. Locke has indeed given it as his opinion, that morality is as capable of demonstration as mathematics ; but it is not human reason which can demonstrate it, or form a complete model of perfect truth.

The first and most radical defect in the heathen morality, is its being raised on principles, which are not self-evident, and very often hardly so much as true. It is an observation of Locke, that " it is not unusual to see men rest their opinions on foundations that have no more certainty and solidity, than the propositions which are raised upon them, and embraced for their sake." Thus the ancient moralists grounded their opinions upon false notions of the Deity, and too high an idea of human reason, and were consequently bewildered with doubts and lost in incongruities. With respect, however, to their high opinion of human reason, it may be objected, that Socrates and Arcesilaus confessed that the summit of man's knowledge, was to be sensible, that he knew nothing. Even allowing this statement to be

true, it is to be feared that they gave this as their opinion with more affectation than sincerity. Besides, Plato declares in his Republic, that man by a proper exertion of his faculties, and suppression of his passions, can without doubt attain to perfection in wisdom, virtue, and happiness. He has described in that work a species of being which can exist only in imagination, and in no country, and under no government in the world. The second defect which may be mentioned is, that their opinions are a composition of truth and error. Many of the most sublime speculations in the heathen moralists are polluted with idle superstitions, and end in extravagant conclusions. There was not a single philosopher who did not adopt some absurdity or other, and communicate it to his disciples. Thus one thought the soul a vapour, which passed from one body to another, expiating in the form of a beast, the sins which were committed in that of a man; and never touched the flesh of an animal, for fear of eating any thing in which a human soul had resided: one thought the world a prodigious body, of which God was the soul; and another recommended virtue, less for the sake of virtue than of pleasure. There was some degree of pride and self-sufficiency in the philosophers, and much pedantry and affectation in their ethics, which constitute a third defect. We read of no persons in history more arrogant and presumptuous than the ancient Sophists of Greece, who pretended to answer every question, solve every doubt, and explain every difficulty in every science. Socrates, it must be owned, was very successful in exploding this absurd vanity, but in the sages after him much of the old spirit seems to have revived. They accustomed themselves for instance to argue on both sides of any question; a practice which Carneades employed to astonish and perplex the Roman Senate. "The enthusiastic virtue of

the Stoics pretended to an exemption from the sensibilities of unenlightened mortals, and to be above the reach of those miseries which embitter life to the rest of the world. They therefore removed pain, poverty, loss of friends, exile, and violent death from the catalogue of evils, and forbade them to be counted any more among the objects of terror and anxiety, or to give any disturbance to the tranquillity of the wise man." Posidonius, when tortured by a violent distemper, cried out, that "let pain harass him to the utmost, he would never consider it but as indifferent and neutral." All however had not stubbornness to hold out against their senses; for a weaker pupil of Zeno is recorded to have confessed in the anguish of an acute disorder, that he now found pain to be an evil. Addison remarks, that the contempt of pleasure is a certain preparative for the contempt of pain, and that it is necessary to attain and exercise both; but certainly much regard is not due to a sect of philosophers, who divested themselves of humanity, in order to acquire tranquillity of mind, and eradicated the very principles of action, because it is possible that they may produce ill effects. Nothing can show greater vanity and less sense than to deny those things to be good or bad, which the natural sense of mankind must know and feel to be such. Nor can the Stoics be reckoned among the teachers of patience; for as they denied pain to be an evil, they asserted by implication that all rules for bearing it are nugatory and superfluous. "But such inconsistencies," says Johnson, "are to be expected from the greatest understandings, when they endeavour to grow eminent by singularity, and employ their strength in establishing opinions contrary to nature." It is not quite certain whether all the philosophers can be acquitted of hypocrisy: perhaps, too, their contempt for riches and pleasure was not always so great as they pretended, and as

it would appear at the first view. No wise man would think poverty an inconvenience, if the rich and powerful were his disciples; nor was Diogenes, as has been well remarked, much mortified by his residence in his tub, where he was honoured by the visit of Alexander the Great. The Greek moralists were many of them mistaken in their notions of happiness. Some placed it in pleasure Ἡδονή, such as the Epicurean, and the Cyrenaic sect, which was on that account called the Hedonic : some placed it in mere calmness and hilarity of mind, which they called Εὐθυμία, such as the pupils of Democritus. The Platonic morality is exceptionable for a certain elegant relaxation, which is the more dangerous, as it is the more refined. In love, and in many other things, he seems to have allowed a freedom and remissness, which is often pernicious to strong minds, and always seduces weaker intellects to libidinum and vicious indulgence. That maxim of Pythagoras is rather to be approved, in which he says, that love, like most other things, is best learnt late, and practised with caution. One of the most striking blemishes in the heathen system of ethics, is, that the virtues, which it inculcated, were not carried to a sufficient extent. Many of its maxims, admirable as far as they went, might have been carried further with addition to their excellence. Thus, although they professed universal benevolence, their charity was generally confined to their friends and countrymen, and their affection to their disciples and fellow-sectaries. It may be said in the last place, that they made too great allowances for particular crimes. Suicide, among others, was not considered so heinous an offence as it is now admitted, but was thought in some cases to evince a contempt of death and magnanimity of spirit. The Stoics were completely ignorant of the dastardly frame of mind by which self-murder is dictated, and the injustice

and ingratitude which it displays towards the Deity. The defects of the heathen morality will appear in a more conspicuous light if we contrast it with our own system. By our own system, is not meant that modern philosophy which is now in vogue, and which, far from enlightening or reforming the world, seeks to darken and corrupt it. Modern philosophy has no real title to its name; and as the ancient was a star to guide the traveller in safety through the journey of life, the modern is a meteor, which dances delusively before him and leads him to a precipice. Rather let the heathen system be compared with that code, which followed and fulfilled the Mosaic. Our fortune is peculiarly enviable, in having a code of such purity and perfection as to become a standard by which all others may be tried. If our own system and the heathen morality agree, we may be certain that both are right; if there is any difference between them, we must be sensible where the deficiency exists. In some points, the Pagan and Christian ethics undoubtedly agree. Both recommend a meek and humble character before a popular and ambitious one; both enjoin us to extinguish the irascible passions, to exercise self-denial and temperance; to bear afflictions without murmuring, and to despise death. But how infinitely more excellent is the latter! In truth the two systems will no more endure a comparison, than the characters of the founders will bear a parallel. Socrates was but the best of the heathens; Jesus was more than that imaginary just man whom Plato's ardent imagination has formed, as covered with all the ignominy of crime, but deserving all the rewards of virtue. Socrates has put into precepts the lessons which others had before practised; Jesus produced his system in the midst of ignorance and superstition. It has been said of Socrates, that he brought down philosophy from heaven, but Jesus did so in

reality ; what was said of the one metaphorically, may be applied to the other literally. The death of Socrates was unmerited, but tranquil ; the death of Jesus was painful and ignominious : the one was attended by his friends, the other was encircled by his enemies : Socrates consoled the slave, who pitied him ; Jesus prayed for the persecutors, who reviled him. " Truly," cries even a modern philosopher, " if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God." The system of Socrates teaches us not to commit sin ; the system of Jesus not to think of it : the one teaches us to love our friends ; the other to bless our enemies ; the one not to revenge an injury ; the other not to resist it : the one to exercise virtue from the love of virtue ; the other to practise it from the love of God. The one, in the time of trouble and at the hour of death, offers us the suggestions of reason ; the other holds forth the consolations of religion. The one morality could impart no certain knowledge of the duty, the obligations, and the duration of man ; the other accounts for them all by the doctrine of the fall of man, and the consequent wreck of humanity. The one had not ascertained beyond a doubt the immortality of the soul, or a future state of rewards and punishments, but leaves these important points undecided and obscure ; the other removes every difficulty, and puts an end to all suspense. The principles of the one are not comprised in any one body of truth, but are dispersed in the compositions of different persons ; the other is contained in a single volume, and preserves perfect symmetry both in the whole, and in all its parts. What was most rational in the Pagan philosophy was obscured by fancies and dreams ; the Christian code has nothing false, nothing mean, nothing chimerical : it is light without darkness, wisdom without error, loveliness without stain. The precepts of the one are

often abstruse, complicated, and difficult ; the maxims of the other are plain, easy, and concise : the précepts of the one are neat and ingenious ; the maxims of the other are grand and affecting. The diction of the one is elegant and ornamented ; the style of the other is simple and sublime. The treatises of the philosophers enlighten the understanding ; the writings of the evangelists speak to the heart : in short, the one scheme of morality has some beauties and some blemishes ; the other is absolute purity and perfection : the one is as the heavens with some clouds overshadowing it ; the other is as the sun without a spot resting upon it. To sum up all in a word, the one is human, the other is divine. Three things may be learnt by a comparison between the two moralities. It shows in the first place in what points the heathen code was deficient ; it demonstrates in the second, not only what it was, but what it ought to have been ; it proves in the third place, that the principles contained in the Scriptures form not merely the best scheme of religion in the world, but the finest system of moral philosophy. It is as much superior to the heathen system, as St. Paul excelled his opponents in eloquence and wisdom, when he poured forth the thunder of his rhetoric amidst an audience of Pagan philosophers. What have Zeno, Epicurus, Pythagoras, and Socrates,—what have the Porch, the Academy, and the Lyceum, to offer or to promise equal to the Gospel ?

As a human institution, the morality of the heathens deserves much commendation ; but it may reasonably be doubted whether a strict adherence to any of their systems could have made a truly good man. Their virtue was rather negative than positive, rather passive than active, and there was some indolence and want of energy in it. A truly good man must have less licence and more austerity than an Epi-

curean; less affectation and more sensibility than a Stoic; less singularity and more gentleness than a Cynic; less presumption and more piety than a Peripatetic; less self-deceit and more modesty than a Platonist.

Having thus gone through the various branches of the ancient system of ethics, and the subjects connected with it, all that now remains is to make some few conclusions from what has been advanced, and to give the sum of it in a few words. The ancient morality, then, contains many admirable precepts; there is more in it to approve than to condemn; much to pity, but little to despise. Its chief excellence lies in the government of the passions, and its four cardinal virtues are prudence, temperance, justice, and fortitude. The philosophers themselves have confirmed their precepts by their examples, and given many noble instances of every species of virtue. As patriots we must admire them, for they loved their country; as inferior beings we must admire them, for they honoured the supreme being; as men we must admire them, for they improved the condition of man. Their morality, however, had some defects, as was naturally to be expected from a variety of causes. But if the beauties are weighed with the blemishes, the latter will fly upwards in the balance. From the contemplation of the ancient philosophy the following corollary may be deduced. Human ingenuity can attain to almost everything by perseverance in useful study and meditation; it may soar to the heavens; it may explore the deep; it may pierce the hidden mysteries of science; it may even obtain no inconsiderable insight into its own nature. But as human reason is not infallible, so neither can any system which is formed upon it be totally free from error and deformity. The heathen philosophy, therefore, is a strong argument for the utility of revelation. For if, after the greatest

32 MORALITY OF THE HEATHEN PHILOSOPHERS.

efforts of human reason, after the longest contemplation, and most mature reflection of man, there still remained many deficiencies to be supplied, many vacancies to be filled, there was clearly a necessity for some divine teacher, who might come into the world with more sublime conceptions and more perfect wisdom : there was a necessity for some faultless moralist, who might separate the dross from every former system, and refine the ore, who might introduce into the world a new scheme, not only of religion, but of ethics ; and enlighten the intellectual darkness by the steady rays of truth.

JAMES SHERGOLD BOONE, 1814.

NILUS.

SCILICET Aonios fontes, aut dulcia Pimplæ
 Murmura, vel latices Aganippidos Hippocrenes,
 Foverunt Musæ, sacri cecinere Poetæ :
 Scilicet auratam volvitur Pactolus arenam ;
 Et sudat molles electri in margine guttas 5
 Fluviorum rex Eridanus : te, scilicet, orbis
 Pars major, fluvii majore, Columbia, lapsu
 Irrorant ; te quippe rigant undantia Platæ
 Agmina ; quippe tuis ingens in finibus urguit
 Orellana vias ; et præcipitis Niagaræ 10
 Littora longa fremunt, dum sidera verberat humor,
 Datque impacatum rupi de rupe sonorem.
 Esto : ego lymphatam rapior dulcedine mentem,
 Naiadas Nili Nymphas, septemflua Nili
 Ostia, et occulta fusos ab origine rivos 15
 Concelebrans. Ille arva beat longinqua tumendo,
 Ille papyriferas herboso tramite ripas,
 Ægypti decus omne, salus sitientibus India,
 Solamen pecudum, gratus pastoribus amnis.
 Aurea libertas animi, vivata voluptas 20
 Phantasie, blandi genitrix in corde tumultus,
 Ad mea vota veni ! Tecum per opaca viarum
 It vates ; tecum palanti lumine terras,
 Aeraque, et glaucam complectitur Amphitriten,

Elysias valles, Acherusiaque ostia Ditis. 25
 Ergo Threicii duris nunc cotibus Hæmi
 Fertur, odoratæ nunc inter thura Sabææ ;
 Aut Gangen bibit, aut pertentat frigora Cauri
 Sub terris qua parte Lares fodere Geloni ;
 Aut lucos subit Idalios, aut Thessala Tempe ; 30
 Visit oloriferi ridentia prata Caystri,
 Arvaque Panchæos spirantia semper odores.
 Me, Dea, quærentem Nili recludere fontes
 Pone sub Assosæ nemora ; et qua gurgite primo
 Muscosos inter decurrunt flumina clivos : 35
 Pone supercilio riparum, undasque loquaces
 Propter, ubi Æthiopes multo libamine Nilum,
 Et multis picti coluerunt ritibus Indi.

Jamque per anfractus curvos gelidasque latebras
 Ire mihi videor : dignus viret amne recessus ; 40
 Apparent nudæ propius magalia gentis,
 Et Sacalas ornant Pæstana rosaria valles.
 Hic, grandæve pater, Garamas tibi rusticus aram
 Fecit, et indigeti fontis data victima Divo
 Purpureo nascens infuscat sanguine flumen. 45
 Hinc ducit latices triplici de fonte salubres
 Nilus, et infantes volvit per gramina lapsus ;

34. The Nile rises in the plain of Assos ; and on the east, says Mr. Bruce, the ground ascends with a very gentle slope from the large village of Sacala, which gives its name to the territory.

43. The first fountain of the Nile is artificial, and around it is a trench firmly built of sods brought from the sides, and kept in constant repair by the Agows, who worship the river, and perform their religious ceremonies upon this as an altar.—*Bruce*.

44. Thousands of cattle have been offered and still are offered, to the spirit supposed to reside at the source.—*Gustafrie*.

Dembæamque lacum citiori dividit unda,
 Integer usque trahens vivi discrimina cursus.
 Non aliter quam vir justus, nullaue renidens 50
 Fraude, neque incerto fluitans errore viai,
 Carpit iter; fugit humanæ contagia vitæ,
 Et delirantem sceleris caligine mundum.
 Ast illic Nilus crescit, fruiturque juventa
 Naiadum tutela chori; dum margine florum 55
 Spirat odor, neenon æterni conscia veris
 Interfusa frequens media jacet insula lympha.
 Inde viam vi majori maturior amnis
 Elicit; inde suis gaudet miscerier undis
 Collectum humorem cœli, nec vilia dona 60
 Multorum fluviorum; inde agmina non sine multa
 Majestate movet, præcep̃ labyrinthus aquarum.
 Jam spectat nemora Æthiopum, lanæque virentis
 Luxuriam, et frondes graviter spirantis amomi,
 Et caligantes immundo pulvere cœlos. 65
 Jamque videt Blemyasque feros, atramque Syenen,
 Cyrrheôs, Garamantas, et extremos Nasamones,
 Insignes ramis ebeni, sectoque elephanto.
 Jam felix inter virides immurmurat herbas;
 Jam per Abyssiniæ nigras vix fertur arenas 70
 Errabundus, iners; donec deserta relinquens
 Avia, qua vastas attollit Nubia rupes,
 Fœcunda super Ægyptum diffunditur urna,
 Et lætos populos, et magnas alluit urbes.

48.He through the lucid lake
 Of fair Dembea rolls his infant stream.
 There by the Naiads nursed he sports away
 His playful youth, amid the fragrant isles
 That with unfading verdure smile around.—*Thomson from Phny.*
 67. 68. Vide Claudian. Epist. de Nilo.

Sic inter ripas et floriferas convalles	75
Ignotam rapit amnis aquam : non incola Nili,	
Non, Meroë, quos tu vidisti docta Platones,	
Non dux Pellæus (demens quo tempore fastus	
Duxit ad Ammonis Libyci Garamantica templa)	
Non Cæsar, soboles Veneris ; non ipse Sesostris	80
Invenit, cursus quæ sit natura, vel unde	
Indeprensa trahat longo vestigia lapsu.	
Scilicet at tempus venit, cum missus ab oris	
Hesperii, fontes Sapiens aspexit apricos,	
Intimaque occulti pandit mysteria Nili.	85
His animadversis, cœli quo sidere Nilus	
Exit, sollennesque movet quæ causa tumores,	
Expediam. Cum rubra premit Sol brachia Cancri,	
Necnon Erigonen transit, Chelasque sequentes,	
Labitur effusi limosa licentia Nili.	90
Haud equidem credo, quod Etesia flabra fluentum	
Impediunt, ingensque simul congestus arenæ :	
Haud credo, quod aquas Isis tumefecit, ademptum	
Insatiabiliter deflens per sæcla maritum.	
Verum ubi Sol Indis adversa luce coruscans	95
Torrida solstitia invexit, legitque vapores	
Undique ; tum præceps cœlo ruit agmen aquarum,	

92. 93. Vide Lucret. l. 6. v. 712.

94. 95. Vide Plut. de Isid. et Osirid.

96. In April, all the rivers in Amhara, Begemder, and Lasta, are first discoloured, and then, beginning to swell with the constant rains, join the Nile in the several parts of its course nearest them: the river then, from the height of its angle of inclination, forces itself through the stagnant lake without mixing with it. In the beginning of May, hundreds of streams pour themselves from Gojam, Maitsha, Damot and Dembaë into the lake Tzana, which had become low by intense evaporation, but now fills insensibly and contributes a large quantity of water to the Nile.—*Bruce*.

Rumpit inexhaustis sese de nubibus humor ;
 Fluminaque aeriis circum turgentia massis
 In Nilum genitorem omni se gurgite volvunt. 100
 Adde tot Æthiopum penitus de montibus altis
 Tabifico solis resolutas lumine nungues ;
 Rivos Gojami, rivos nigrantis Amharæ,
 Cæruleos Tzanæ fluctus, et murmura Lastæ,
 Dembææque lacus largissima dona ferentes. 105
 Actum est : huc illuc extenditur amnis abundans :
 Et jam cum grege dumivago petit ardua pastor,
 Lymphaï cernit largos albescere tractus,
 Et mersos miratur agros et non sua prata ;
 Et jam terra latet ; quippe arvis incola Nilus 110
 Incubat, et vasto nitet unda simillima ponto.
 Et si non alium daret ori lympha saporem,
 Si non stagnanti Nilo minor afforet æstus,
 Pontus erat : tantum in spatium diffunditur æquor,
 Tam late campi sese emisere liquentes. 115
 Ast exstant inter liquidam castella paludem,
 Sylvarumque apices, positæque in collibus urbes.
 Non aliter surgunt in Neptuno Ægeo
 Cyclades ; aut nocturna Pharos stat littore curvo
 Clarior, et gratam nautæ de vertice lucem 120
 Dejicit : ille truces detorquet lampade navem
 Per scopulos, tutoque tenet portum anchora morsu.
 Ergo rite sui Nilo dicuntur honores.
 Nam cum prima tumet, tenuesque canalibus undas
 Insinuat per agros ; Pharii tum flumine longo 125
 Purpureos spargunt flores ; fusisque capillis,
 Aut cincti roseis ridentia tempora vittis,

107. At the height of the flood nothing is to be seen in the plains of the Lower Egypt, but the tops of forests and fruit-trees ; their towns and villages being built on eminences natural or artificial.—*Guthrie*.

Tale quidem strato nonnunquam flumina trunco:	180
Ima colit; ceu Thebarum sub mœnibus altis	
Effossas habitant integra cadavera terras;	
Nonnunquam, opposita duræ formidine costæ,	
Evertitque ratem, et mortalia corpora passim	
Disjicit: illa modis lympham pulsantia multis	185
Nequicquam dant vota, secundoque amne feruntur.	
Cur versu strepitus loquar impendentis Alatæ	
Horrisonos? cur præcipitis fremitus Catadupæ,	
Et jacta late albescens aspergine cœlum?	
Cur loquar, ut penitus spumans exæstuat humor,	190
Insanasque inter scopulos intervomit undas:	
Fluminaque adversus currentia flumina currunt?	
Heu nullæ adsunt deliciæ mortalibus ægris	
Munere concessæ Divûm, ni flore sub ipso	
Serpat amari aliquid; ni vexet spina legentem.	195
Quod fit, ne curæ immemores obitusque propinqui	
Humanæ nimium vitæ raptemur amore.	
Quod superest, tandem cœpit decedere Nilus	
Et molli retrahit redeuntia flumina lapsu	
In gremium; nam per centum noctesque diesque	200
Intumuit, totidemque suo se condidit alveo.	
Continuo properant anni spem credere terræ	
Niligenæ; et nigros felici uligine limi	
Agricola incurvo campos molitur aratro.	
Nec mora: triticei fœtus, et læta virescunt	205
Gramina: per cœlum volvit se fluctus odorum;	

188. The great cataract of Alata, Mr. Bruce tells us, was the most magnificent sight he ever beheld. The river fell in one sheet of water without any interval, above half an English mile in breadth.

189. Vide Cic. Somn. Scip. c. 5.

206. After the Nile has retired, nothing can be more charming than the face which Egypt presents in rising corn, vegetables, and verdure of all sorts. Oranges, lemons, and fruits perfume the air: grapes, figs, and palm-trees, of which wine is made, are here plentiful.—*Guthrie*.

Et qua jam celabat agros incursus aquaï,
Luxuries illic segetum, pomaria, flores,
Magnaque ab exiguo surgit tritura labore.
Arboreæ veniunt frondes, et flumina late 210
Curva tenent; lactens ficus, generosaque vitis,
Palmaque Idumæis Bacchi dant pocula ramis.
Aspice! quot magnum stipant animalia Nilum;
Quot summa gaudent in aqua colludere pisces;
Quot volucres largos humeris infundere rores, 215
Mox auras petere, et splendere natantibus alis!
Ecce! vagæ alcyones, et amantes littora mergi;
Ecce! sibi indulgent fulicæ; notosque Penates
Ibis inaccessa circumvolat ardua penna.
Bos etiam in ripis pallentes ruminat herbas 220
Et fessus grex haurit aquas: stant cespite vivo
Miranturque suas vaccæ sub gurgite formas,
Aut levi speculo credentes mollia membra
Immensum desiderium sensere bibendi.
Adde tot in thalamo Nili miracula rerum; 225
Venas argenti, venas non secius auri;
Crystalli radios, pendentia pumice tecta,
Tritonasque cavis spirantes carmina conchis.
Haudquaquam ergo hyemis Phariis in vallibus horret
Tempestas; quoniam posses tum florea rura, 230
Tum fortunati messes spectare Canopi.
Haudquaquam ergo æstas, ubi jam Gangisque vel Indi
Nonnullam opposito partem sol detrahit æstu,
Epotusque fugit radiis ardentibus humor;
Aut Nilum coquit, aut campos indurat hiulcos. 235
Felicem Ægyptum! primas ibi Græcia luces
Sumit: ibi stringit reges ad lora Sesostris,

Victoresque duos dulci Cleopatra catena
 Implicat, et roseæ mollis violentia formæ.
 Felicem Ægyptum ! non illi fata negarunt 240
 Serta coloratæ gremium pingentia terræ.
 Illa suis pollens opibus, nihil indiga cœli,
 Floret : non illo liquidis fient littore guttis
 Imbres perpetui, nec roris gemmeus humor ;
 At Phœbi usque jubar, semperque innubilus aër 245
 Emicat, et large diffuso lumine ridet.
 Quapropter serus Phariis decedit in oris,
 Et vespertina accendit Sol lumina tæda,
 Frigidiora quidem ; at radiis potiora diei.
 Illic non adsunt dubiæ confinia noctis ; 250
 At fulgens polus, et tellus, et cærulæ aër,
 Puniceosque super viridis bibit unda colores.
 Nox ruit interea : placidusque extenditur infra
 Oceanus Nili ; placidumque et pensile supra
 Cœlum marmor erat, lunæ si lampas abesset, 255
 Sideraque immensos circumvolventia gyros.
 Ergo importunæ carpens obliviam curæ
 Pasto ; rubi longæ crescunt in collibus umbræ ;
 Summaque purpureis figens Sol oscula labris
 Nili virgineum suffuderit ore ruborem ; 260
 Aut ubi per lympham lunæ spatiatur imago,
 Undæ dat tremulam taciturna lampade lucem,
 Ipsa repercutitur tremula non secius unda ;
 Tum pastor picto fertur per rura phaselo,
 Et ducit remos illic ubi nuper ararat ; 265
 Seu Memphis nitet inter aquas, monumentaque regum,
 Vanaque Pyramidum surgens ad sidera moles,
 Et Labyrinthæi fulgens fallacia tecti.

243. 247. Vide Claudian. Ep. de Nilo.

265. Vide Virg. Georg. 4. 288.

Sive, ubi se Nilus per septem dimovet ora	
Et pater Oceanus septeno gurgite turget,	270
Incipit apparere procul Meroëque Pharosque ;	
Exstat Alexandri portus ; divesque Canopus	
Et Pelusiacæ tollunt capita ardua turres.	
Ergo it noctivaga per prata liquentia cymba :	
It felix : oculis tantum diffusa feruntur	275
Flumina : tantum ictus remorum verberat aures,	
Blandaue arundineas lambentia murmura ripas.	
At vix præteriit tempus, cum finibus illis	
Audiit horisoni fumosa tonitrua belli	
Agricola : aspexit Gallorum naufraga in undis	280
Corpora, et humano spumantem sanguine Nilum.	
Heu ! matutinus quantas sol ille carinas	
Viderat, et proprios pandentia vela colores !	
Heu ! cum sera rubens accendit lumina Vesper,	
Quot captas videt, aut submersas æquore in alto,	285
Aut passas in aqua flammæ contagia puppes !	
Tempore namque illo venit de gente Britanna	
Nelsonus ; Pharioque gerens certamina cœlo,	
Victrices posuit navali ex ære columnas.	
Ergo, dum tenui fontes humore liquescent,	290
Dum virides inter manabunt agmina ripas ;	
Illum Ægyptiaci stantes in margine toto,	
Illum ambæ extollent utroque ab littore gentes.	
Tu præter solitum dulcedine, Nile, ciebis	
Murmura, quum illius præterlabere tropæum :	295
Me, captum studiis non illætabilis otii,	
Te cecinisse juvat : placet, æternumque placebit,	
Egregios tecum patriæ cecinisse triumphos.	

X E R X E S.

Ζεὺς τοι κολαστῆς τῶν ὑπερκόπων ἄγαν
Φρονημάτων ἔπεστιν, εὐθυνος βαρύς.

ÆSCH. PERS.

HELLADA belligeris quæ vastavere catervis,
 Et quæ Cecropias inimico funditus arces
 Prostravere igni, dum gens invicta manebat,
 Bella cano. Innumeras frustra Vir Persicus olim
 Fudit in Europen adverso a littore turbas, 5
 Nequicquam currus celeres, et dira paravit
 Arma, ferasque equitum turmas, minitatus Achivis
 Exitium immotis, quos bello vivida virtus
 Ad mortem patriæ pro libertate vocavit.
 Alma Jovis soboles ! adsis mihi, Phœbe, volenti 10
 Dicere quæ strages Stygium detrusit ad Orcum
 Crudeles Persas, quæque ipse miserrima in hostem
 Funera misisti, tua qui penetralia jussit
 Impius, et flammis incendi Delphica templa.
 Et vos O Musæ ! seu nunc Aganippidos undas, 15
 Ut quondam, curare juvat, seu lata tenetis
 Jam Pindi nemora, atque Helicon queis cingitur, umbras,
 Sive ex antiquâ depulsæ sede, quietâ
 Hospitium colitis regione benignius orbis,
 Omnis adeste cohors ! vestras namque agmina valles 20
 Pierias violare truci sunt ausa tumultu,
 Arvaque crudeli natalia perdere ferro.

Sed ne tantus amor stragis, tot inulta manerent
 Crimina, neve viros parvo rexisse Sorores,
 Atque viderentur parvo Dī numine terras, 25
 Nulli, qui Medo comitem se junxerat, arva
 Rursus amœna datum et, patrios neque adire Penates,
 Vix fugere e tantā potuit Rex ipse ruinā.

Jam ferus Ægypti dulces devicerat armis
 Fœcundæ Xerxes agros, Thebasque rebelles 30
 Junxerat imperio, numeroso milite fretus:

Nunc petere European bello et nova regna volebat.
 Sed non jam belli studium, neque gloria pugnae
 Sola movet stimulos, iræ sævique dolores
 Rursus in arma vocant, atque altā mente repostæ 35
 Sardes incensæ, magnæque injuria Matris,
 Et strages Marathonis atrox, quæ sanguine rivos
 Medo contiguos, atque Attica tinxerat arva.

His Rex accensus, parat agmen ducere in oras
 Ex Asiâ Argolicas vastum, quod sumere pœnas 40
 Terribiles possit, namque hic vult stultus Achivos
 (Quod voluit frustra genitor) contundere bello.

Nunc jubet armari classes, simul inclyta naves
 Instruit æratas Tyrus, et Sidonia tellus,
 Et portus Cilicum, Cythereiaque insula Cyprus. 45
 Et ne forte rates jactent commota procellis

Æquora, vel laceret rupes occulta carinas,
 Scinditur altus Athos; mons terræ ubi jungitur isthmo
 Vicinæ, magno maria inter bina labore
 Incipit hic aperire viam, qua navita possit 50
 Evitare hyemes, tutamque impellere navem.

Agmina vere novo misit sua quisque parata
 Princeps, et bellum Reges iniere, Pelasgas
 Crudelem laturi ignem, stragemque per urbes.
 Inclyta qui tenuit Thebarum regna, cohortes 55

Duxit terrificas, numerumque Ægyptia Memphis
 Addidit ingentem ; incessit Babylonia linquens
 Mœnia Rex tandem, variæ sine fine secutæ
 Arma viri campos compleverunt undique gentes.
 Ipse sedens curru Xerxes, quo pulcrior alter 60
 Non fuit, egregio superavit corpore turbam.
 Et molle auxilio venit cum curribus agmen
 Lydorum multis, et qua ditissimus auri
 Rumpitur umbroso Pactolus fonte, daturus
 Gaudia per valles ; tu lectam, Tmole, catervam 65
 Si qua fata hosti posses celerare, dedisti.

Jam Phrygiæ implentur late crudelibus agri
 Agminibus, turmæque equitum, peditumque cohortes
 Littora longa premunt, auditur buccina voce
 Rauca viros stimulans, nunc exercere videntur 70
 Undique se juvenes, juvat arva patentia circum
 Flectere equos curru, et frænis domitare lupatis.
 Umbones poliunt alii, recoquuntque secures.
 Prælia qua quondam fortis commisit Achilles,
 Hector et Idomeneus, et tot certamina Teucri 75
 Videre impavidi, turbis nunc arva replentur
 Fœmineis, Tyriisque ornatis vestibus auro.
 Jusserat insanum Princeps super Hellespontum
 Molirique viam, et tuto conjungere terræ
 Threiciæ servos Asiatica littora ponte ; 80
 Sed tempestates, pulsique ex æquore ventis
 Obruerant undis pontem spumantibus æstus.
 Hoc super iratus, jacet alto vincula ponto,
 Et mare castigat, quia junctas lædere naves
 Ausum atque ingenti retinacula rumpere fluctu, 85
 Nec sceleri timuit violento obstare Tyranni.
 Nunc quassas reparant puppes, pontemque reponunt.
 Adcingunt omnes operi, pars culmina montis

Idæ summa petit, nodosaque robora cædit,
 Pars parat intortos funes, quibus ordine longo 90
 Conjungit naves, alii dant scrupæ saxa,
 Atque via impositâ solidatur denique terrâ.
 Mane Vir ingenti comitante ad littoris oram
 Persicus adgreditur turbâ, sacrisque Magorum
 Agminibus, ducibusque; in aquam libamina fundens 95
 Prosequitur Superos, atque hæc Rex addit in hostem.
 "Di quibus imperium curæ est, nomenque tueri
 Ingens Persarum, tuque O, qui cuncta pererrans
 Lumine Sol lustras, vobis hæc munera dono;
 Quid mihi turritas Asiæ regnare per urbes? 100
 Quidve pharetratâ prodest superâsse catervâ
 Ægypti proles? dum gens hæc sæpius agros
 Vastare, atque audet magnum me spernere Regem.
 Este duces, quacumque via est, votivaque templa
 Instituiam vobis, gentes si vincere detur, 105
 Et Thracas sceptro, et superatos addere Graios."
 Protinus incipiunt Divis hoc munere pontem
 Perfecto transire acies: exercitus omnis,
 Haud mora, subsequitur, terræ non ante propinquat
 Oppositæ postrema manus, quam clarus ab undis 110
 Bis quater Oceani nitidum Sol extulit orbem,
 Bis quater aspexit gradientes Luna catervas.
 Jamque per arva ruunt vernantia Bisaltarum,
 Undique complentur turbis pugnacibus agri.
 Non aliter quam contracto qua Bosphorus alveo, 115
 Aut Hellespontus cursum frænavit aquarum,
 Æstuat unda fretis, et circumclusa laborat
 Fluctibus, inde patens præceps petit æquor, et albens
 Jam properat lapsu late diffusa per altum.
 Nulla manus Persis audax venientibus obstat, 120
 Nulla viam prohibet, portis munimen apertis

Quodque patet, saxis defendunt mœnia nulli.
 Omnia consumunt hostes, vix horrea tantis
 Ut perhibent alimenta dare, aut cita flumina possunt
 Innumeris turbis, et equis sitientibus undam. 125
 Interea Graiis mentes timor occupat omnes,
 Auditur luctus resonans, ululatibus implet
 Templâ genus querulis muliebre sacrata Deorum,
 Imploratque Deos, tollitque ad sidera voces.
 Omnes armantur subito, quæ forte paratæ 130
 Conripiunt naves, et linquunt Palladis urbem,
 Hostilemque petunt in aperto marmore classem.
 Tunc etiam a clarâ Princeps Lacedæmone ducit
 Nobilis exiguam patriæ mandata facessens
 Duræ sacra manum; quamvis spes nulla manebat 135
 Felicis reditus, pueros non ulla videndi
 Prædulces iterum, aut uxores, ocyus omnes
 Imperio læti parent, ac jussa sequuntur.
 Est locus excelsis ubi præceps montibus Cœta
 Thessaliæ imponit finem, protendit in æquor 140
 Mons latus abruptum, scopulisque minacibus unda
 Frangitur, hinc aditus rabie munitus aquarum,
 Hinc rupe impendente, simul duo volvere plaustra
 Vix sinit, aut spatium dat equis convertere currum.
 Hanc Spartana viam pubes defendit ab hoste 145
 Immiti, atque diu Medi dedit agmina letho,
 Et ni quis fallax duxisset devia montis
 Per loca clam Persas, tumidus depellere Princeps
 Speraret frustra vel tanto milite Graios,
 Aut tentare viam, aut veteres invisere Athenas. 150
 Quid sceleris, frandisve? auri quæ crimina linquit
 Intentata fames? patriæ namque ille salutem
 Prodidit, et fortis claro cum rege caterva
 (Infandum) periit, sævis circumdata Persis.

Hercule digne atavo, te, Princeps inclyte ! sanctus 155
Jussit amor patriæ, Danaum sacra regna tuentem
Te-jussere mori Phœbeæ verba Sibyllæ.

Persicus incedens campos exercitus igni
Fœcundos vastat, nec Divûm incendere parcit
Templa, neque antiquas urbes : init hostis Athenas, 160
Atque domos vacuas, desertaque mœnia complet,
Namque timens populus Medum, Salaminis ad oras
Trajiciens, muros charamque reliquerat urbem.

Freta tamen dubiis oracli vocibus arcem
Turba senilis habet, longo truncisque serisque 165
Tempore defendens sese, castella sed hostis
Cingens oppugnat, captosque interficit omnes,
Et totam flammis urit crepitantibus urbem.

Interea Eubœam linquens Salamina recessit
Argivum Classis ; congressi littore ab omni 170
Consedere duces, et surgunt prælia linguæ.

At sævis inter sese dum litibus ipsi
Decertant, subito collectis navibus hostes
Præcludere aditus, neque jam fuga restat Achivis.
Tum sese ad pugnam Divis ultoribus aptant 175
Pocula libantes ; versos meminisse Penates,
Et captas urbes, dat sævam cordibus iram.

Ipsæ Asiæ Princeps circumdatus agmine Regum
Atque ducum, celebri solio sedet altus, et ambas
Jam classes de monte videt certare paratas. 180

Dumque suas cernit naves splendore micantes,
Auroque et signis, (sed enim latuere tyrannum
Cecropidum fraudes) felicitate triumphi
Concipit augurium ; optatas jam sumere pœnas
Audet ovans animo, victisque illudere Graiis. 185

Qualis sacra Jovi volucris rapido impete fertur,
Aspiciens nitidi squamas et terga draconis :

Ast ipsam mors certa manet, tamen inscia fati Præpes in horribilem se protinus injicit hostem. Haud aliter contra Danaos cum navibus ibant Innumeris Persæ, et secum traxere ruinam.	190
Nec quicquam auxilio miseris prodesse Tyrannus Ipse potest, tingi videt undas sanguine fuso ; Undique Medorum spargi super æquora classem, Remosque, et laceras jactari in gurgite puppes.	195
Tum rate si fractâ, si mille pericula passus, Forte quis ad terram fugiens, Salamina natando Jam tangit, Graii vel saxis eminus urgent Littora prensantem manibus, vel multa precantis Incassum duro pectus mucrone recludunt.	200
Quæ mala tunc passi Persæ, quos læsa dolores Numina miserunt, testes Rhodopeiæ arces, Altaque Pangæa, et Rhesi Mavortia tellus. Hinc irati hostes, illinc misera agmina vexat Importuna fames, hyemisque procella minacis,	205
Et Boreale gelu ; perculsaque turba timore Nunc precibus Solem insuetis implorat : at ille Aversus faciem tenebras obducit, et atra Celatus nebula non vult audire precantes. Agmina deseruit trepidus formidine Princeps, Littoraque Europæ nullo comitante reliquit.	210

THOMAS ROBINSON ALLAN. 1817.

I G N I S.

QUALIS Hyperboreis ubi bruma ignava pruinis
 Incubat, et gelidos constringit fontibus amnes,
 Vix Hyperionius pallentes discutit umbras,
 Aut valet obscuræ currus dare lumina terræ :
 Sic, quum naturæ varios ediscere vultus 5
 Gestit, et ignota insequitur vestigia rerum,
 Mens hominum incertâ palans regione laborum
 Nequicquam miras exquirat Numinis artes.
 Nam simul immensum meditans prospexit in orbem,
 Undique quot dubium rapiunt miracula visum, 10
 Quâ super expansum cælum fulgoribus ardet,
 Atque volant mediæ liquidum super æthera nubes ?
 Quâ mare sub vinclis fremit, atque in carcere pisces
 Nutrit et æquoream volvit sub marmore gentem,
 Quâve novos tellus summittit dædala flores ? 15
 Attamen hæc quamvis oculis sublata feruntur,
 Et cæcum fallunt pectus, divina potestas
 Hinc magis elata et manifesta in luce refulget :
 Discimus hinc operis præsens agnoscere Numen.
 Namque illud referunt terræ, campique liquentes 20
 Aërque et volucrum genus atque animalia mundi ;
 Atque agitat totum divinus spiritus orbem.
 Præcipue vero divinæ munera flammæ,
 Æthere seu liquido, seu fibris abdita terræ,
 Coelestem ostendunt ortum, Regemque fatentur. 25
 Tuque, o, qui nitidam suspendens lampada cælo,

Sol, toties lucem peragis, totiesque tenebras,
 A quo demissi terrestria damna calores
 Continuo reparant, moderanturque aëra cursu ;
 Ad quem cœruleo perfundens lumine plumas 30
 Exultans aquila irriguas super ardua nubes
 Involat, Eoâque dies invitat ab aulâ ;
 Tu veluti sponsus lætans, similisque giganti
 Robora, mira equitans diffundis gaudia curru ;
 Ore tuo æternæ referuntur luminis arces. 35

Ergo, omni sive in vivorum corpore regnat,
 Seu silicis venas abstrusus pascitur ignis,
 Sive super volitans undantes temperat auras,
 Illi fons sol est ipse et cœlestis origo.
 Atque ubi terrestres jam ver geniale per oras 40
 Purpuream spirat lucem, renovatque calores,
 Tunc gremio lætus cœlestem concepit ignem
 Campus, et assiduo depromit munera vultu ;
 Tunc cito mitescunt quas humida bruma pruinas
 Infudit, gramenque novâ viret usque juventâ. 45
 Post, ubi sole ardet rubro violentior æstas,
 Arvaque jam rectis radiis tepefacta coquuntur,
 Plenior incubuit terræ calor, omniaque in se
 Stagna haurit, succosque æstu sustollit inertes ;
 Hinc avidis arbor potans radicibus undam 50
 Truncumque et ramis perfundit poma liquore ;
 Hinc et aromaticas fundens ex cortice guttas
 Galbaneos Oriens in sylvis flavit odores ;
 Discit et hinc nitidis ornari Persia gazis

52. The fragrant trees, which grow by Indian floods
 And in Arabia's aromatic woods,
 Owe all their spices to the summer's heat,
 Their gummy tears, and odoriferous sweat.

BLACKMORE'S Creation, II. 245.

Et lapides haurit radianti luce decoros ;	55
Unde apices regum referunt cœlestia signa	
Cœruleâ sapphiro, et flammam imitante pyropo,	
Quæque die præstant adamantina sidera fontes.	
Post, ubi jam brevior lux est, et mollior æstus,	
Auctumnusque fovens terras incumbit ab alto,	60
Occulti fruges flavescent viribus ignis,	
Mitis et aprico ridet vindemia colli.	
Denique, quum campos constringit bruma pruinis,	
Obscurumque premunt pallentes aëra nubes,	
Amplius haud vario diffulget terra colore,	65
Sed campum horrentem glebis glacieque peresum	
Florat, et amissum sulcis lacrymantibus ignem.	
Attamen inamiti quamvis hiberna potestas	
Carcere frenat agros, atque abripit arbore frondes,	
Sævior ex nimio pestis metuenda calore.	70
Nam qua zona rubens fuscis devexa per Indos	
Tollitur, et recto vexat sole improba terram,	
Nulla jugis herba est, nulla haurit flumina campus,	
Et quâ florent melius Cerealia dona,	
Arenti steriles arvo dominantur arenæ.	75
Quinetiam propius cum flammæ viribus æquor	
Obstrepat, et calidos proturbat materiai	
Crateras, terræ miratus murmura pastor	
Horret, et inclusum plenis fornacibus ignem,	
Littore Trinacrio mons hinc erectus ad astra	80
Fumat mole novâ, fuscapsque vaporibus auras	

55. Now the bright sun compacts the precious stone
 Imparting radiant lustre like his own ;
 He tinctures rubies with their rosy hue,
 And on the sapphire spreads a heavenly blue ;
 For the proud monarch's dazzling crown prepares
 Rich orient pearl, and adamantine stars.

Ingemit, et rapidas torquens furit *Ætnâ* ruinas.

Nec minus interea cœlum ventosque fugaces
 Inspirat flamma, et vario se sustinet æstu,
 Et si jam graviore premit ros pondere nubes, 85
 Aut æther domitus mœret pluvialibus austris,
 Dispellit tempestatis vis viva furores,
 Quæque modo in tenebris fuerant densata, relaxat.
 Ast ubi per pinguem volitat nigra aura paludem
 Atque odor ex madidis insurgit foetidus ulvis, 90
 Hic, ubi jam noctis sectantur sidera currum,
 Sæpius apparet visu mirabile lumen ;
 Namque pigro clausæ dum certant aëre flammæ,
 Scintillæ extusæ fulgent, bibulique vapores
 Pallentem assiduo conquassant lampada motu : 95
 Heu male tum solis noctu palatur in agris,
 Ignotosque audet tractus tentare viator.

Præterea, Italiæ quamvis ver mite per oras
 Usque nitet, cœlumque et terras temperat aurâ,
 Non raro incumbens rapidis vis ignea ventis 100
 Sævit et horribili convolvit nubila cursu ;
 Unde oritur turbo, qui cum regionibus æthræ
 Infert se, subito vires hominumque ferarumque
 Infecit, mirâ corrumpens debilitate ;
 Tempore non alio infaustâ composta quiete 105
 Membra jacent, breviterque domantur pectoris iræ,
 Et pavor, et rabies ; dolor, hortatorque cupido.

At non, *Ægypti* atque *Arabum* quâ longa sine ullis
 Hospitiis deserta jacent ; nam vividus ignis

102. The sirocc, or south-east wind, is described by Brydone as bringing on such a degree of lassitude, that neither body nor mind can perform their usual functions.—*Vide* Tour through Sicily and Malta.

109. The simoom blew as if it came from an oven. Our eyes were dim, our lips cracked, our knees tottering, our throats perfectly dry, and no relief was found from drinking an immoderate quantity of water.—BRUCE.

Dum reboat, piceasque attollens flamine nubes 110
 Proruit ardentes altum super æthera arenas ;
 In terram præceps magno stridore volucris
 Decidit, aut patulis si captat naribus auram
 Bucula, jam mortis stupor artus urget inertes ;
 Intereuntque tigres sylvis, fulvique leones. . 115

Quod nisi et assiduis manibus præfixerit ora,
 Et vento pastor vultus averterit, ægris
 Continuo membris tempestas ignea mortem
 Afferat et sanie salientem exhauriat æstu.

Dicendum et, quali vivorum fusa per artus 120
 Flamma cruore fluens animalia sustinet arte,
 Quæ renovans tepidas geniali robore venas
 Continuo nutrit currentia flumina cursu.

Hac quoque diversos deducit origine pectus
 Affectus animi et mentis discrimina tanta ; 125
 Hinc pecudes lætæ degustant gaudia veris ;
 Hinc et amor domini canibus curæque fideles ;
 Prædarique lupi discunt, rugire leones.

Præterea, quia præstantes præstantior ignis
 Materias habitat, varia hinc mendacia vulgo 130
 Deduxere ortum, et concepit fabula vires.

Nam neque Echioniâ terrâ nec Colchidos oris
 Effudere unquam tauri de faucibus ignem,
 Sed, quia vis innata bovis, velut ignea cœli
 Tela, aut præcipiti reboantia fulgura cursu, 135
 Implacidas tollitque minas, et provocat iram,
 Talia Grajugenum vani finxere poetæ.

Nonne vides etiam, pecori quæ robora equino,

138. Hast thou with strength endued the generous horse,
 His neck with thunder arm'd, his breast with force ?
 Him canst thou as a grasshopper affright,
 Who from his nostrils throws a dreadful light,

Utque armet tonitru cervicem, pectora vires ;
 Dumque, metu ignoto, lux naribus aestuat irâ 140
 Et micat ardentis turbatus fulgor ocelli,
 Irruit, oppositasque ardet superare cohortes,
 Indomitoque vorat campum pede, nec simul audit
 Clangorem litui, at pugnae si sentit odorem
 Hinnitus, veluti coopertae murmura flammæ 145
 Tollit, et exhaurit morientum e voce vigorem.—
 Hinc igitur Glauci quæ membra edere quadrigæ,
 Et Diomedis equi spirantes naribus ignem.
 Quinetiam blandi divinum munus amoris
 Dicitur hinc validâ deducere robora flammâ, 150
 Dicitur immenso fervescens ore poeta.
 Et quia per versus coelestis spiritus ac vis
 Instans eximium perfudit luce Britannum,
 Divinis referunt vectum super æthera pennis
 Exsuperasse alti flammantia mœnia mundi, 155
 Donec tandem adiit vivâ loca cœrula luce,

Breaks through the order'd ranks with eyes that burn,
 Nor from the battle-axe or sword will turn.

• • • • •

With rage and fierceness he devours the ground ;
 Nor in his fury hears the trumpet sound ;
 But smells the fight from far, like thunder neighs,
 Loud shouts and dying groans his courage raise.

SANDYS. Paraphr. Job.

153. Milton.

154. Nor second He that rode sublime

On seraph-wings of ecstasy ;
 The secrets of the abyss to spy ;

He pass'd the flaming bounds of space and time.
 The living throne, the sapphire blaze,
 Where Angels tremble while they gaze,
 He saw.....

GRAY. Progress of Poesy.

Ora Dei, et veras æterni luminis arces.

Esto; at nequidquam distinguere somnia vero
Hæc juvat, erroresque vagæ percurrere versu;
Nunc silicis venis extusam dicere flammam 160
Est opus, et varios hominum memorare labores.

Nam primum, ante animæ vanas rerum rationes
Quam tulit, atque nova obtinuit sapientia vires,
Tunc campia hirtas homines mulxeræ capellas,
Lanigerique gregis foverunt vellera læti, 165

Tunc suasere levia redeuntia sidera somnos
Gramineisque toris primo egit lumine Titan.
Post autem flammâ generis radis altera proles
Inventâ est imitata diem, decuitque bitumen
Scintillare, oleumque, et pingues unguine ceras; 170

Et suspensa focus durescere robora fumo,
Inscia adhuc belli, fractasque invertere glebas;
Mox curvæ in rigidos falces conflarier enses
Cœpere; irrumpi montes, et ferrea terræ
Viscera, et armatus Mavors regnare per orbem. 175
Tempore at hoc etiam nitri ignis, vivaque sulfura,
Innocuoque viris quercus arserè calore.

Quamvis Trinacrias radios Titanis in oras
Exhaustire vitro potuit faber, et gravis artem
Lumine Romanas cœlesti exurere classes. 180

At nunc particulis diris concocta, furores
Flamma novos spirat, globulusque explosus in auras
Suscitat indomitum volitans sublime sonorem.
Hic nova imago instat leti, breviorque rapacis
Mortis aperta via est; neque enim tot funera volgo 185

169. In urns the bees' delicious dews he laid,
Whose kindling wax invented day display'd.

BLACKMORE. Creation, III. 14.

179. Archimedes.

Sæva fames dederat, pestisve, aut æquoris iræ.
Quid memorem ut, lætæ quum implerunt horrea messes,
Callidus explorat naso canis arva sagaci,
Exceptatque leves auras, notusque ubi prædam
Monstrat odor, summam succumbens fovit arenam. 190
Jam stridunt alis volucres ; procul intonat echo,
Fulmineoque affert mortem tubus igneus ictu ?
Prælia quid memorem, flammæque et fulgura belli
Innumerasque hominum stratas uno impete turmas,
Murmuraque, atque actos excelsa in sidera montes ? 195
Hæc mihi sufficiant. Aliis memoranda relinquo
Ut Satanas olim cœlestia regna lacessit,
Attollitque rotis pinus atque æra cavata,
Iliceasque trabes, quarum flammata coruscis
Viscera collectos evolvunt faucibus ignes, 200
Impiaque æternas invadunt Tartara sedes.

EDWARD CHURTON. 1818.

TRANSLATION.

SHAKESPEARE'S "AS YOU LIKE IT."—Act II. Scene 3.

ADAM. ORLANDO.

- ΑΔ. Μή μοι σύ· τοῦτό γ' οὐ γενήσεται ποτε.
 'Αλλ' ἔστι μοι γὰρ ἑκατὸν ὧδε χρυσία,
 "Α μοι πατὴρ σὸς μισθὸν ὥπασεν πάλαι·
 Καὶ δὴ σεσωσμέν' εἶχον, ὥς, ὅτ' εἰς πόνους
 Παλαιὰ τὰμὰ μήκετ' ἰσχύοι μέλη, 5
 Κάρα τε πολὺν εἰς ἀτιμίαν πέσοι,
 Φίλος γ' ἂν εἶη μοί ποθεν γηροτρόφος·
 Ταῦτ' οὖν δέχον σύ· χῶ κόρακας αὐξῶν βορᾷ
 Καὶ πρενμενῆς στρούθοις ὁ πορσύνων τροφήν
 'Εμὲ γηροβοσκοῖ· χρυσὸς ὧδε πάρεστί σοι. 10
 'Ανθ' ὧν γενέσθαι πρόσπολόν μ' ἔα σέθεν.
 Εἰ γὰρ γέρων μὲν εἰμι προσβλέπειν, ὅμως
 'Ισχυρὸς εἰμι, κᾶτι σώματι σθένω.
 Οὐ γάρ ποτ' οἶνον ποικίλων πηγῆς κακῶν
 Πλησθεῖς, διέφθειρ' ἀγνὸν αἵματος ῥοόν· 15
 Οὐδ' εἰς ἀσώτους ἡδονῆς τρυφᾶς πεσὼν
 'Ρώμην ἀναιδὴς καὶ βίον διώλεσα.
 Τοιγάρ με γῆρας, ὥσπερ ἔγκαιρος ἀχῆνη
 Ψυχρὸν μὲν, εὐμενὲς δ' ὅμως ἐφιζάνει.
 Δέξαι μ' ὁπαδὸν οὖν, νεωτέρου δ' ἐγὼ 20
 'Ανδρὸς παρέξω τοῦργον ἐν δυσπραγίαις
 Ταῖς σαῖς ἀπάσαις, συμφόραις θ' ὑπηρέτης.

- ΟΡ. Βέλτιστε πρεσβύ, πῶς παλαιῶν σοι βροτῶν
 Σπουδὴ τ' ἔνεστι, καὶ τὸ πιστὸν ἐμφανές ;
 Οὐ γὰρ σὺ τῶν γε νῦν ἔφης τρόπων, γέρον, 25
 Οἱ χρήματ' ἐκζητοῦσι καὶ κέρδος μόνον,
 Καὶ τοῦτ' ἔχοντες ἐκτελευτῶσιν πόνους.
 Ἄλλ' ὥς σαθρόν τις ἀμπελουργήσας φυτὸν,
 Τὸ μηδὲ βλαστὸν ἀντ' ἐπιμελείας φέρον,
 Ταύτην σὺ δώσεις τῷδ' ἀμηχάνῃ χάριν· 30
 Ἄλλ' ἄγε, κορευώμεσθα, καὶ τὰ χρήματα
 Μισθὸν πόνων σῶν εἰς ἀγρῶν ἐρημίαν
 Φέροντες, ὠνώμεσθα ποιμνίων νομάς,
 Καὶ μέτριον ἐκτρίψοντες ἀπὸ τοῦ νῦν βίον.
- ΑΔ. Ἄλλ' οὖν κορεύουν, δέσποτ', εἰς τέλος δ' ἐγὼ 35
 Σοὶ συμπορεύεσθαι τε καὶ μέμνειν θέλω.
 Ὅτε μὲν δόμους εἰς τούσδε πρῶτον εἰσέβην
 Εἰκοστὸν οὐκ ἄνδρϊ τῷδ' ἔτος παρήν.
 Νῦν δ', ὀγδοηκοστὸν τόδε βλέψας θέρος,
 Ἐκ τῶνδ' ἀπειμι, κεῖς δόμους ἄλλους περῶ. 40
 Νέους μὲν σὺν τῇ τύχῃ ζητεῖν ἔφην
 Πρέπον, γέροντι δ' ἐστ' ἀκαιρὸς ὁ χρόνος.
 Ἄλλ' ἀντιδοῦναι μοι δύναται ἂν ἡ τύχη
 Οὐκ ἄλλο γ' οὐδὲν κρεῖσσον, ἢ καλῶς ἐμὲ
 Θνήσκειν, ἐμοὺς δὲ δεσπότης ἀντωφελεῖν. 45

EDWARD CHURTON. 1818.

TRANSLATION.

SONG, BY COLLINS:—"To fair Fidele's grassy tomb."

FRIGORA quum Zephyri minuunt, brumâque peracta
 Amplius haud condit nix hyemalis humum :
 Tum pueri teneris conjuncti, Delia, nymphis
 Flores purpureos ad tua busta ferent.
 Non aderunt umbræ, gelidisve excita sepulcris 5
 Inviset sanctum mortis imago locum.
 Huc venient juvenes, timidumque agnoscet amorem
 Ingenuas Virgo fusa rubore genas.
 Non Saga errabit passis insana capillis,
 Nec spectra in tenebris irrequieta gement. 10
 At faciles Nymphæ semper Dryadesque puellæ
 Mane novo dulci rore sepulcra tegent.
 Sæpius huc veniet, tenuique Rubecula rostro
 Exiguam, ut poterit, subpeditabit opem ;
 Muscoque albenti, et decerptis floribus ultro 15
 Ornabit tumulum, quâ tua membra jacent.
 Seu nigris pluvii erumpunt de nubibus imbres,
 Sævaque tempestas per nemus omne ruit,
 Seu canis intrepidus sequitur vestigia cervæ,
 Te recolet memori pectore fidus amor. 20
 Te sylvas inter discent memorare coloni,
 Et cadet in cineres debita gutta tuos.
 Delia amanda jaces, vitæ dum gratia restat,
 Flendaque, dum Pietas ipsa dolere potest.

JOHN CECIL HALL. 1818.

AD PAUPERTATEM.

O quæ minaci sceptrâ gerens manu
 Terrore sævo corda virum domas,
 O nota Paupertas severâ
 Fronte, supercilioque torvo.
 Quamvis neque ingens surgit honoribus 5
 Templum superbis, nec tibi victima
 Devota sacras tingit aras;
 Si neque Parrhasius colore,
 Scopasve saxo duxit imaginem,
 Aut fabulosis Pontificum chori 10
 Te thure votivo receptam
 Ordinibus coluere Divom:
 At omne regnum tu propriâ potens
 Formâ frequentas, et populos tuum
 Impellit in veros timores 15
 Sceptrum; at Hyperborea sub Arcto
 Videris, et qua Sol habitabiles
 Illustrat oras, aut jubare igneo
 Exsiccat arentes arenas,
 Et sterilem tenet Afer agrum. 20
 Quis non catenas odit, et imperi
 Durum recusat ferre jugum tui?
 Captiva non luctatur æque
 Cerva plagis caput expedire.
 Te nauta, solers indocilis pati 25

Solvit carinas, et mare navigat
Tumultuosum, te perhorrens
Durus Iber fodit e cavernis
Terræ metalli pondera, et Æthiops
Malas viatori insidias struit. 30
Nil pauper intactum relinquit
Ut fugiat tua sæva vincla.
Sed qua remoto stratus in angulo,
Squallore fœdus languet humi miser,
Et fractus immani laborum 35
Duritia miseroque casu ;
Audire fletus, et videor preces,
At rupibus tu surdior Icari
Nec temperas vultus rigorem,
Nec misero removes catenas, 40
Fameque morbique incutiens minas ;
Geluque puri pectoris impetum
Constringis, instigasque versam
In scelerum genus omne mentem.
Quo me evagantem Musa procax rapis 45
Cursu ? nefandis desine questibus
Sententiam culpæ Divom ;
Ac potius nemorosa Tempe
Spectemus, aut per gramina Mincium
Immurmurantem, aut impositi Alpibus 50
De monte contemplemur agrum
Fertilis Hesperiae patentem.
Hic hospitali quod satis est manu
Dat læta tellus, hic levioribus
Somnis fatigatus labore 55
Pastor inops fruitur per herbam,
Quam qui sub ostro stratus, et aureis
Dat membra lectis. O quater et nimis

Felix agrestis, si Deorum
 Muneribus bene norit uti ! 60
 Illum neque ardor, nec populi levis
 Fasces superbi sollicitant procul ;
 Non livor, horrendumque virus
 Invidia, per opaca semper
 Vitæ vagantem ; sed pecudes juvat 65
 Curare, et ulmos jungere vitibus,
 Nec frigidi fontes, neque ingens
 Lucus abest, aviumque cantus.
 Quod si Deorum, Pauperies, tibi
 Cohors agrestum serviat, et Pales, 70
 Si Faunus, et Nymphæ sorores,
 Si nêmorum Dea te sequatur,
 Tecum in remoto tum libeat loco
 Parvo morari sub lare, dum mihi
 Benigna mirantes Camæna 75
 Ante oculos Heliconæ pandat.

THOMAS ROBINSON ALLAN. 1818.

C A R A M A N I A.

PRÆCLARAS Asiæ priscais annalibus urbes, Quæque per illustres fastos loca tradidit ætas, Exequor, et veterum spectacula grandia rerum : Magnus ubi excelsum Taurus protendere culmen Incipit, ingentique australes terminat oras	5
Mole tuens : ubi tot disiecta in margine fluctus Oppidaque et portus ferit et monumenta virorum : Tot varias Natura ostendit dædala formas, Sublimes scopulos, atque umbriferas convalles, Et patulis tectos silvarum frondibus amnes.	10
Illic Palladia quamvis non amplius arte Aurati surgunt postes, spirantiaque æra, Nec jam flava Ceres ignavis præsidet arvis : Suave autem tristes inter lustrare ruinas, Ultima quæ cedens virtus vestigia fecit :	15
Suave renascentes heroum iterare triumphos, Et gestos pulchrâ pro libertate labores : Nec non suave etiam tanto discrimine versas Sæclorum spectare vices, animoque sub alto Volventem humanos miserari discere casus.	20
Primum per Lycios fines, uberrima quondam Arva, feror, veteresque habitus cultusque locorum Agnosco, extremâ recolens ab origine famam. Aspera telluris facies : tenet æquora longè Immanis cautes, præruptisque ardua saxis.	25

Protinus e summo tollens se gurgitis æstu
 Stat Cragus, et densâ circumdat desuper umbrâ
 Horrentes Triviæ viridi sub vertice lucos.
 Tunc inter riguas latè currentia valles
 Multivago Xanthus volvit sua flumina lapsu, 30
 Saltusque et nemorum sacro lavit amne recessus.
 Apparent propius Patarææ limina portæ,
 Multis olim opibus, multâque insignia laude :
 Quæ loca formosus mutans perhibetur Apollo
 Ante suos coluisse hiberno tempore Delphos, 35
 Aut Claron, aut Tenedon, maternaque littora Deli.
 Hic, Deus O venerande, tuos pia sæcula ritus
 Fanaque sacrarant ; centum tibi thure Sabæo,
 Fumabant aræ, et penetralia mystica vatum.
 Hic si dilapsas digneris nunc quoque sedes, 40
 Si veteres curare focos, votisque vocari ;
 Dexter ades, Thymbræe, tuæque haud immemor artis :
 Et dubium per iter mecum, ambagesque viai
 Præsens ingredi, et primi lege littoris oram.
 Est prope pendentis dumosa cacumina clivi 45
 Sub terrâ fossum specus ingens ; oraque circum
 Horrendâ penitus formidine nigra dehiscunt.
 Unde arcana movens fatorum, numine Phœbus
 Lymphatam inflabat mentem, et divina sacerdos
 Consultus responsa dabat. Stant mole vetustâ 50
 Templâ dei, vel humo latè traxere ruinam.
 Namque illic tectas horrentibus undique dumis
 Effigies fractas et vulgo strata videre
 Marmora picta licet, pluviarum sævique rapacis

50. Captain Beaufort describes a deep circular pit of singular appearance, on the side of a hill within the walls of Patara, whence he thinks it probable that the oracular answers were given.

Relliquias; aramque Dei jam contegit herba	55
Relligione loci multos venerata per annos.	
Hic quondam æratis surgebant alta columnis	
Atria, regalesque domus : hic rupe cavatâ	
Sublimis situs, et moles operosa theatri,	
Splendidaque antiquus proscenia ludus inibat.	60
Hic amplo laterum flexu curvatus in arcum	
Portus erat, pontoque hinc illinc claustra frementi	
Addita : nunc lapsum exuperans munimen aquæ vis	
Evertitque fretis, atque aggere cinxit arenæ.	
Murorum quoque compages tutamen in hostem ;	65
Turritæque arces et tecta minantia cœlo,	
Nunc summo sua vix fundamina pulvere signant.	
Nulla aditus servat patulos custodia ; nullus	
Patula jam totâ desertos urbe Penates.	
Ni qua forte dedit sordes congesta lacertis	70
Hospitium : ni qua veteris super imbrice tecti	
Sola sedens, aëros exercet noctua cantus.	
Quinetiam tellus Lyciorum obducta veterno	
Torpet tota gravi, populusque, et gloria rerum :	
Nec non et campi virides, collesque supini	75
Littoreique sinus passim, et quæ sparsa per undas	
Plurima Neptuni medio jacet insula fluctu,	
Degenerata ferunt insignia laudis avitæ.	
Nam gens illa vetus, dum res et regna manebant,	
Egregiâ virtute et moribus inclyta fertur,	80
Nec belli studio, nec sumptis tarda pharetris.	

55. "Within the walls," says Captain Beaufort, "temples, altars, pedestals, and fragments of sculpture appear in profusion, but ruined and mutilated."

65. The situation of the harbour is still apparent, but at present it is a swamp choked up with sand and bushes ;—and all communication with the sea is cut off by a straight beach through which there is no opening.

Flamma jugis procul in summis (mirabile visu)
 Cernitur, ex modico quæ missa foramine terræ
 Ardet nocte dieque; locum tamen aspera silva
 Et frondens oleaster, et ilicis umbra coronat. 85
 Votivo pecore atque epulis venerantur agrestes.
 Montibus his perhibent anno vergente timendos
 Audiri gemitus, veluti cùm fulmine misso,
 Terra tremit, cœlumque gravi tonat omne fragore.
 Hinc olim flammæ eructans ore Chimæra 90
 Scilicet, atque feræ species horrenda triformis,
 Et quæ Graiorum fixerunt monstra poetæ.
 Haud procul hinc, Lelegum qua quondam incerta tenebant
 Regna leves populi fixa et sine sede Penates;
 Post Mausolei stabant monumenta sepulchri 95
 Structa Asiæ gazis: non tali Ægyptia tellus,
 Et quæ Pyramidum jactat miracula Memphis,
 Extinctos reges sumptu decorasse feruntur.
 Nec tamen aut opus, aut operis vestigia tanti
 Certa manent; ipsumque locum jam barbara moles 100

92. A Yanar, or volcanic flame, is seen on the coast of Lycia, which is approached through a thickly wooded glen. In the inner corner of a ruined building, the wall is undermined so as to leave an aperture of about three feet diameter, and shaped like the mouth of an oven: from thence the flame issues, giving out an intense heat, yet producing no smoke on the wall. Trees, brushwood, and weeds grow close round this little crater. From the neighbouring mountain of Taktalu, a mighty groan is said to be heard every autumn, louder than the report of any cannon.

95. Captain Beaufort supposes that the present fortress of Boodroom, the ancient Halicarnassus, occupies the place where the Mausoleum had been erected; and the numerous pieces of exquisite sculpture inserted in the walls of the castle, may perhaps add some weight to this conjecture: they represent funeral processions and combats between clothed and naked figures.

Occupat. Apparent per muros quippe recentes
 Arte laboratæ tabulæ, coelataque passim
 Saxa, et adhuc inter turpes insignia massas
 Fragmenta antiquam testantia nobilitatem.
 Haud aliter quam congeries ubi cruda metalli 105
 Effoditur terris, facieque ostendit in aspra
 Venas argenti, aut auro maculata coruscat.
 En hic marmoreo mœrens in fragmine pompas
 Ordine sollennes ducit regina per urbem,
 Annuaque ad bustum persolvit vota mariti : 110
 Hic juvenes vario exeroent certamine ludos
 Nudati, aut lectas mactant de more bidentes.

Castellum antiquum nec quondam ignobile bello
 Erigitur juxta, clivosaque saxa coronat,
 Infamis quorum erumpens radicibus imis 115
 Salmacis obliquat cursum, decoratque virentes
 Muscosis herbis et vivo cespite ripas.
 Hic, vetus ut fama est, fessus si forte viator
 Fonte sitim liquido explerit, vel languida membra
 Merserit, extemplo robur speciemque virilem 120
 Amisit, tactaque fuit mollitus in undâ.
 Quin etiam, rapidus torret quum Sirius agros
 Languentique cadit pecori jam gratior umbra,
 Tum gelidas inter colludunt agmina lymphas

123. When the heat becomes oppressive in the summer months, the inhabitants of Caramania abandon the villages on the shore, and retire to the mountains, taking with them their baggage, furniture, women, children, and cattle. Captain Beaufort describes their habits at this season. "In fine weather the men live under the shade of a tree; to the branches are suspended their hammocks, and their little utensils; on the ground they spread carpets, upon which the day is chiefly spent in smoking; a mountain stream, near which they always choose this umbrageous abode, serves for their ablutions and their beverage; and the rich clusters of grapes which hang from every branch of the tree, invite them to the ready repast."

Naiadum, et thalamos per molles otia suadent.	125
Tum quoque deserto linquens in littore sedes	
Incola pauper agit secum tectumque Laremque	
Irriguosque petit saltus. Ibi lentus in herbâ,	
Muscus ubi, et tenuis decurrens montibus humor,	
Sub dio carpit somnos, noctemque serenam	130
Arva per instrato requiescit læta cubili ;	
Luce jubar prohibent ramorum tegmina solis,	
Pendentesque ultro victum fert uva racemos.	
Jamque adeo videor festinans parva per altum	
Vela dare, et studio visendi longius errans	135
Ambiguum hinc urgere viam. Juvat ire, remotosque	
Explorare locos, et claras ordine gentes.	
Terra procul sese bimarîs protendit in æquor	
Et medius sectam gemino laterum objice frangit	
Isthmus aquam. Innumeris tenuerunt classibus olim	140
Sidetæ ; portusque amplos, et mœnia circum,	
Marmoreosque gradus, et clara theatra locarunt.	
Sæpe in deserta latitans statione, rapaces	
Dum latro insidias ratibus molitur onustis,	
Hic cæcum hospitium reperit, cymbâque refectâ	145
Prædam, et mœsta parat per latos funera fluctus.	
Protinus inflexum multo sinuamine littus	
Porrigitur, versasque urbes et tristia regna	
Ostendit longè, aut structis in margine summo	
Passim crebra notat functorum tecta sepulchris.	150
Jam summa apparet surgens Coracesium ab undâ	
Sydrææque arces ; jam cautibus ardua celsis	
Magnificâ attollit se majestate Selinus	
Ostentans titulos monumentaque ditia regum.	
Hinc in conspectu Cilicum jacet undique tellus	155

155. The evening was clear, and this spot afforded a beautiful prospect; we could trace the coast that had been already explored to an immense

Urbesque, et toto numerantur littore portus.
 Hinc etiam ante oculos longe Cythereia Cyprus
 Cernitur exoriens, faciemque simillima peltæ,
 Aut qualis placido suspendens marmore nidos
 Alcyone Thetidis summæ levis innatat undæ. 160
 Quid referam insignem tortis Sarpedona saxis,
 Quoque modo bibulam assiduè Calycadnus arenam
 Deducens, solido frænaverit aggere pontum ?
 Quid croceos fœtus, et quæ vernantia semper
 Corycii montis penitus virgulta sub antro 165
 Frondent, æstivo nunquam tepefacta calore :
 Quid furtim occultos rapientia flumina cursus
 Expediam, segnesque moras per dædala rerum
 Moliar ? Ecce procul Pompeia mœnia surgunt,
 Marmoreæque nitent arces, et porticus ingens 170
 Bis centum apparet celsis innixa columnis.

Tu quoque clara virum genitrix, celeberrima Tarsus,
 Haud fueris merito nostris indicta Camœnis.
 Hanc superasse olim vix artibus Hellada doctis
 Cecropiosque ferunt hortos : hinc Paule, trahentem 175
 Prima rudimenta, et primi te luminis auras
 Egregius pietatis amor, divinaque jussit
 Relligio per tot, per tantos ire labores,
 Et pontum et totas Asiæ percurrere terras.

Quod superest, ubi lapsa fuit prope mœniâ Cydnus, 180
 Montanasque nives gelido sub vortice torquet,
 Insolitas olim senserunt flumina pompas.
 Nam fortunati tum linquens arva Canopi,

distance ; the plain, with its winding rivers and ruins, was spread out like a map at our feet. We had also a distinct view of the island of Cyprus, rising from the southern horizon, though more than sixty-five geographical miles distant.

165. *Vide* Strabo, lib. xiv.

Magnifico fastu Cydni Cleopatra petebat Ostia, solvebatque alto super amne carinam.	185
Aurea puppis erat, nitor aureus antennarum : Altaque odorato fluitabant carbasa vento ; Ecce ! tapes rutilans regalem accedere pinum Indicat, inque modos pulsantes æquora remi.	
Ipsa toro incumbens picto, Venerisque marinæ Instar, stipari Nymphis regina videtur	190
Nereidumque choris. Mirati in margine cives Conclamant : resonat tanti procul aura triumphi Conscia, et innumero geminati ex agmine plausus Per longas toto referuntur flumine ripas.	195
At non fœmineos cultus, neque mollia tantum Luxuriæ refert sectari munera versu. Hæc etiam Martis stridentia classica tellus Audiit, et sævas acies aspexit, et arma, Magnanimosque duces ; et læto in rure coloni	200
Horrentes ferro passim stupuere catervas. Hæc in longinquas laturum prælia gentes Pellæum regem, Cyreiaque agmina vidit. Bisque cruentatos immensâ cæde virorum Extentos Issi late pinguescere campos,	205
Bisque in discrimen rerum moderamina mitti. Quantos, heu, gemitus illic miserabilis egit Persarum princeps ! vel quæ tum visa per agros Funera ! ab Europâ venit quo tempore vibrans Magnus Alexander funesti fulmina belli,	210
Raptaque constituit superato ex hoste tropæa. Illic civilis quoque vis certamine diro Impulit inter se pugnâs miscere Quirites, Terrarum dominos et dantes jura per orbem.	
Ergo tantarum famâ Caramania rerum Inclyta, rite suos quondam jactavit honores.	215

Scilicet et tempus veniet, si fata resistant,
 Has etiam quum prœca accendat adorea terras,
 Fortiaque annales decorabunt facta futuros :
 Scilicet hic cum auspiciis melioribus ætas 220
 Exorietur, et in cultum virtutis avitæ
 Concita, decutiens generoso vincula collo.
 Alter ferratos ibat tum Glaucus in hostes,
 Tum Danaos iterum Sarpedonis arma refringent.
 Sin dulci fallax illudat imagine raptò 225
 Musa, neque Indigetes patria de sede fugati
 Amplius evenso curent succurrere sæclo ;
 Tum vero saltem titulos meminisse priores,
 Et decus, ac clarâ functos virtute juvabit
 Heroes canere, et notis quæ condita fastis 230
 Tempora jamdudum inclusit veneranda vetustas.
 Saltem præteritas illorum fama locorum
 Immortalis agens æterna in sæcula laudes,
 Supremâ semper cum posteritate vigeat.

JOSEPH WILLIAM ALLAN, 1810.

TRANSLATION.

SHAKESPEARE'S "MIDSUMMER NIGHT'S DREAM."—Act II.

Scene 2.

TITANIA.

Ἐξ οὐ μεσοῦντος ἦκεν ἡ θέρους ἀκμή,
 οὐτ' ἐν νάπαισιν, οὔτε λειμώνων γύαις,
 οὐτ' ὄρεσιν, οὐ βήσσαισιν, οὐδὲ πρὸς τινι
 κρήνῃ, βαθυσχοίνου τε νάματος βοαῖς,
 οὐτ' οὖν ἐκήλοις ποντίας ἀκτῆς ἐπι
 παρῇν ἀγείρεσθαι ποθ', ὡς λιγυστόμοις
 πνοαῖς κύκλους ἂν ἀρτισταίμεθ'· ἀλλ' αἰεὶ
 κακορρόθων σὺ χορὸν ἐνώλησας βοαῖς.
 ἀνθ' ὧν τοσοῦτον ἀνεμος αὐλήσας μάτην,
 ὡς ἂν δι' ὄργῆς, λοιμικ' ἐκ πόντου νέφη
 ἀπερβρόφηκεν· ἀ' πὶ γῆς πεσόντα δὴ
 οὕτως ἅπαν τι σμικρὸν ἐξώγκωκ' ἄγαν
 ρευμάτιον, ὄχθας ὥσθ' ὑπερβεβηκέναι.
 ἄλλως μὲν οὖν ἄροτρον εἵρυσαν βόες,
 ἄλλως δὲ μοχθῶν ἀγρότης ἰδρωσ' ἀνὴρ·
 κριθὴ δὲ χλωρίζουσα, πρὶν ἀθήρος τυχεῖν,
 ἅπωγον ὥσπερ παιδίον, διεφθάρη.
 ὕδατι δὲ πεδίου παντὸς ἐπικεκλυσμένου
 σηκὸς κενούται, ποίμνιον δ' ἐφθαρμένον
 παρέχει κόραξι δαῖθ'· ὅπου δ' ἀγῶν τὸ πρὶν,
 εὐτρητον οὐδος βορβόρῳ καλύπτεται·
 κὰν ταῖς ἀλωαῖς κάμψιν αἰόλην στίβων,
 ἄστειπτον οὔσαν, οὐκ ἔτι γνῶναι πάρα.

5

10

15

20

κρύους δὲ θνητῶν ἐνθάδ’ ἐστερημένων,
 οὐ νύξ ποθ’ ὕμνων εὐλογουμένη κλύει. 25
 ἀνθ’ ὧν χολωθείς, ἡ κρατοῦσα ῥευμάτων,
 οἶμον σελήνη πᾶσαν αἰθέρος βρέχει,
 φέρουσ’ ἐπ’ ἄρθρα πληθος ἀλγεινῶν νόσων.
 καὶ μὴν παρούσης τῆσδ’ ἀκαιρίας ὑπο
 στοῖχον μεταλλαχθέντα τῶν ὥρων βλέπεις· 30
 πολυβρόδου μὲν οὖν νεάζοντος χρόνου,
 πολιαῖς πάχναισι φύλλ’ ἐρυθρὰ πηγνυται·
 χειμῶν δὲ, πρέσβυς ὥς, ἐν ἐμπαιγμοῦ μέρει,
 γέννυ τε κορυφὴν τ’ ἀμφὶ κρυσταλλουμένην,
 ἀρωματῶδες στέμμ’ ἔχει ξὺν ἀνθινοῖς 35
 πεπλεγμένον βλαστοῖσιν. ἦρ τε καὶ θέρος
 γόνιμός τ’ ὀπώρα χεῖμά τ’ ἄγριον τρόπους
 μεταστρέφει δὴ πάντα τοὺς εἰωθότας·
 ὥστ’ ἐκπλαγεῖσι μηδὲν ἀνθρώποις τέκμαρ
 πάρεστ’ ἐκείνων ξυνταραχθέντων τὰ νῦν. 40
 καὶ δὴ τοσαύτης πημάτων τρικυμίας
 νῦν ἐστὶ νεῖκος, νῦν ἔρισμ’ ἐπαίτιον·
 νῦν ταῦτ’ ἐγεινάμεσθα, κἀνεθρέψαμεν.

JOSEPH WILLIAM ALLAN. 1819.

L O O - C H O O .

(See Capt. B. Hall's Account of the Island.)

NON semper placuit gentes iterare feroces,
 Non semper celebrare duces, et bella per orbem
 Gesta diu, versasque acies, Martisque labores ;
 Olim grata quies, atque aurea munera vitæ,
 Et tellus semota procul furialibus armis 5
 Cantanti arridet Musæ ; sic inclytus arcum
 Depositâ mutare lyrâ perhibetur Apollo.

Partibus Eois felix jacet insula, famæ
 Nota parum, neque adhuc sacris memorata Camœnis,
 Quamvis non aliâ agricolæ tellure videtur 10
 Tantus honos, tanta aut facundi gloria campi.

Dum procul horribilem exercet discordia cædem,
 Atque inimica parat miseris mortalibus arma ;
 Sanguine dum spumant segetes, et prata colonus
 Tectaque respiciens regnis excedit avitis ; 15

Hic homines sævo ignari deperdere ferro
 Otia agunt, nullis unquam vexata querelis,
 Nec tuba raucisono ad bellum movet agmina cantu.
 Hæc loca non duræ premit inclementia brumæ,
 Nec nimia ardescens radiis ferventibus æstas ; 20

At morbi tristes absunt, atque horrida, febres,
 Agmina, nec miseros Auster depascitur artus :
 Tam procul hinc macies, et pallida mortis imago,
 Tam dolor humanæque ægra infortunia vitæ ;
 Ut credas iterum in terris Saturnia regna 25

Surgere, et ex auro rursus revirescere sæclum.

Nequicquam croceos Tmolus devolvit odores,

Gargara mirantur messes, sua thura Sabæi;

Hic proprio quodam naturæ munere surgit,

Quicquid quæque suum regio sibi vindicet una; 30

Hic variæ fruges non ulla lege videntur

Crescere, et æternum mirari Copia regnum.

Finibus his nuper, (famæ si credere dignum est):

Agrestem vixisse ferunt; cui barba per annos

Plurima jam longos cecidit, variæque verendam 35

Impressere cutem rugæ, tristisque senectus.

Ille casâ angustâ princeps degebat, et almo

Decedente die, ad magalia sera revertens,

Prædives, cœnabat inops: illi Indica farra,

Et curare fuit milium, vel cædere ramos 40

Ingenti, a pinu, vel olentia carpere poma.

Fortunate senex! semper tua poma virescent,

Purpureæ semper messes, robustaque farra,

Nec devastabit patrias has miles aristas.

Fortunate senex! hic certo tempore menses 45

Deponent fortus, nec non, tua cura, palumbes

Aeriæ placido suadebunt murmure somnum.

Ergo hic seu raris cui sparsa mapalia tectis

Surgunt, ruricolamque dedit Parca aurea vitam,

Seu modicis habitat civis sub legibus urbes, 50

Felicem rapit hora diem; sol pulcrior ardet,

Et damna occultæ reparant cœlestia lunæ.

Non ulli exercent hic regna infida tyranni,

Non luxus malesanus adest, aut improba Siren

Desidia; at juvenum mollis violentia robur 55

Instruit, et pecudes nutrit, Cerealiaque arva,

Aut piscator adiit rivos, aut flumina lembo

Explorat, justumque æquor, quâ tempore nullo

Cessant squamigeræ distendere retia gentes.
 Hic tellus Medorum, et fertilis Africa ridet, 60
 Hic dulces ramis densæque in montibus umbræ,
 At rabidæ nusquam tigres, et sæva luporum
 Agmina, nec pedibus pernicious urget arenam
 Iratusque leo, et fulvâ cervice læna.
 Ergò impunè vagæ, nullo custode, per agros 65
 Gramine lætantur pecudes, dumetaque tondent.
 Præsertim, cùm tempestas arridet, et anni
 Pars prima invitat, Zephyrique tepentibus auris,
 Undique collecti indigenæ per prata vagantur
 Scilicet, et spissâ dapibus potiuntur in herbâ; 70
 Agmine tum facto, inter se festiva coronant,
 Grandævique patres, pueri, innuptæque puellæ,
 Atque incompósitos dant molli in cespite motus.
 Ore tubi fumum eliciunt, gratosque liquores
 Delibant alii, et fœcundæ munera terræ. 75
 Nec desunt tuti portus, et claustra carinis,
 Fluminaque umbrosas præterlabentia ripas;
 Hic ducas tenerâ dulces ab arundine succos;
 Sæpius et ramo pomum et flos lætus eodem
 Consociant regnum. Irruptam tenet aura quietem, 80
 Nî quâ lætæ iterant cantus per rura volucres,
 Nî quâ languentes levis erigit imber aristas,
 Grataque flabra beant, glaucoque a marmore surgens
 Millia fert Zephyrus dispansis gaudia pennis.
 Salve! magna parens frugum, ditissima tellus! 85
 Insula, præclaro Elysii vel digna virentis
 Nomine, vel quarum Graii meminere poetæ,
 Sedibus haud impar, fruitur queis turba plorum!
 Hic neque bacchantur venti, neque flamina mœstis
 Imbribus, at soles, semperque innubilus aer 90
 Panditur, et largè diffuso lumine ridet.

At vix præterit tempus, quo missa per æquor
 Velivolum excessit navis de gente Britannâ,
 Quæsitivque alio terras sub sole jacentes.
 Illa frequens variis jamdudum agitata procellis, 95
 Multa mari subiit, luctantibus æquore ventis,
 Multa adeò nautæ passi, dum salsa tenebant;
 Tædia quos morbi, quos undæ exercuit ira,
 Et duræ duris habitatæ gentibus oræ:
 Quid referam immanes fluctus clamore volutos, 100
 Et caligantem dira formidine pontum?
 Quid memorem Syrtes, brevibusque coralla sub undis,
 Insidiasque maris, vel qua tenet Insula marmor,
 Asperaque ostendit pallentes sulphure campos,
 Et longè extentas per ferrea littora rupes? 105
 Jamque dies aderat, posito cum fine laborum
 Optatam læti terram tetigere Britanni.
 Continuo cunctos subit admiratio rerum,
 Hospitium ut pandi fessis, dextramque fidemque
 Cognovere virum, nec non mollissima corda: 110
 Ut Cererem, lectumque pecus, generosaque vina,
 Videre assiduo deferri munera sumtu.
 Præterea, si quos sævæ violentia febris
 Vexavit tacita depascens corpora flamma,
 Ultro oblata levat miseros medicina dolores. 115
 Tum, credo, immani qui fractus membra labore,
 Ingemuit victusque animi, qui nocte silenti
 Demergi audit vicinos comitesque viarum
 Æquore, nec jam aliud potuit sperare sepulchrum,
 Ille inter gelida extremæ suspiria mortis 120
 Vix tollit duro languentia lumina lecto,
 Ad lenes si quando dapes, ad pocula quando
 Hospitis arrexerit vox leni audita susurro.

103. Sulphur Island.

116. *Vide* Thomson's Summer, 1045.

Ecce ! autem affulsit cum spes accensa salutis, Et venit reserata dies, quam sæpe, coloni, Vos renovata beat lingua, et lacrymantia cordis Gaudia, et ad cœlum profusa è pectore vota. At tu præcipue, cui nescia fallere vita, Grataque simplicitas fuit, et mitissima virtus, Cui pietas et prisca fides per sæcula nullum Invenient ventura parem, tu gloria gentis, Tu Marcellus eris ; tua nec sanctissima quondam Ullo se tantum tellus jactabit alumno. Te memores recolent Britones, tua barbara nautæ Nomina æservabunt, atque ultima verba querentis, Dum discessuram mœres in littore navem.	125
“ Ergone cum terris primo surrexerit ortu Crastina lux, læti vos hinc dare vela paratis Angligenæ, et nostro certum est decedere portu ? At quam triste mihi veniet jubar illud, ut errans Nequicquam in solâ mecum spatior arenâ. Ah ! quoties vestræ quem vela abeuntia navis Signabunt cœli tractum, mea lumina in illum Intendam tacitus ; tum si quos inde videbo Majori in littus volvi cum murmure fluctus, Ipse salutabo, et demens responsa requiram, An patria Angliaci remearint littora nautæ. Forsan et, illius cum scandens culmina montis Carbasa prospiciam ventis distantia pandi, Vos iterum amplexus nostros atque hospita regna Quærere, et hæc ultro delabi ad marmora dicam Credulus, et studio procurram in littus inani. At tu dona cape hæc nostra, et cum tempore certo Luna oriens plenos terris ostenderit orbes, Tum forsàn memori tibi nostra incedat imago,	130 140 145 150 155

Atque tuis illum dicas, quem barbara tellus
 Nutriit, at ritus non dedignata fidei.
 I memor, i terræ, quæ vos amplexa quieto est
 Læta sinu ; memores nostri, mihi crede, tuorum
 Dilectas voces et nomina mente tenebunt. 160
 Sic, te felicem, vadas quocunque, per altum
 Impellant faciles auræ, tibi concidat unda,
 Tranquillumque paret cursum ; ventique secudent,
 Dum tempestates et flamina carmine mulcens,
 Incubat halcyone placidis in marmore pennis." 165

WILLIAM JAGO. 1820.

TRANSLATION.

SHAKESPEARE'S "MERCHANT OF VENICE."—Act IV. Scene 1.

PORTIA.

'Αλλ' οὐ γὰρ ἔλεος ἔρχεται φρενῶν βίῃ,
 "Ομβρον δ' ὅμοιος πρευμανοῦς σταλάγμασιν
 'Εκὼν ἐκούσῃ καρδίᾳ προσίπταται·
 Δις ὄλβιος μὲν αὐτὸς, ὄλβιοι δ' ὁμοῦ
 Ταύτην ὁ δούς τε, χὼ λαβὼν τὴν δωρεάν· 5
 Κάρτιστος οὖν ἐν τοῖσι καρτίστοις ἔφν,
 Αὐτῷ τ' ἀνακτι κόσμος εὐπρεπέστατος
 'Επέχευε κρείσσω τῆς τυραννίδος χάριν·
 Καὶ γὰρ τύραννα σκῆπτρ', ὑπέρκοπον γέρας,
 'Αρχὴν βρότειον, κοιράνων φόβον, τρέφει· 10
 Οὗτος δ', ὑπερθε τῆς πολυζήλου χλιδῆς,
 'Εν ταῖς τυράννων καρδίαις ἔχει θρόνον
 Αὐτοῦ μεγίστον γέρας ὑπέρτατον θεοῦ·
 Θεῖον γάρ ἐστι καὶ κράτος βροτῶν, ὅταν
 "Ελεος δικαίων προστατῇ βουλευμάτων. 15

WILLIAM JAGO. 1820.

P I N D A R.

PYTHIAN ODE XII.

O tu beatis dives honoribus Suprema et urbes inter amabiles ! Quam furva Plutonis marita Ante alias coluisse fertur ;	
Regno relicto visere gestiens Præclara priscis mœnia turribus, Camposque nativosque colles, Et Siculas Agragineis oves	5
Quà mille ripis gramineis oves Errare gaudent : accipe Pythiam, Regina, victoris perito Impositam capiti coronam.	10
Ipsūque lætis auspiciis Midan Et cum tuorum laudibus excipe, Qui nuper Hellenas canendi Egregia superavit arte ;	15
Quam læta pugnis, ut perhibent, Dea, Minerva quondam provida repperit, Et flebili cantu sororum Gorgoneos imitata planctus.	20
Quando draconum terribili sono Fudere tristes carmina virgines, Fatale plorantes Medusæ Exitium, validumque Persen :	
Ille et sorores anguicomæ metu Prostravit, illum et letiferum sibi, Regumque conspexit suorum Cæde trucem Seriphos marina :	25

Phorcique proles corrui inclyta :	
Tum victor acrem raptus in impetum	30
Infausta turbavit tyranni	
Pocula, conjugioque matrem	
Solvit coacto ; tempore quo caput	
Lethale monstrans armiger adstitit	
Quem fama fert auro latentem	35
Deciduo genuisse Divum.	
Sed cum Medusam vicerat integer	
Perseus Minervæ præsidio ferox,	
Tum Diva finxit tibiæ	
Triste melos referens rapaci	40
Ex ore fusos Euryales modos :	
Hinc alma munus gentibus addidit	
Cœleste concentus sonorum	
Multiplices strepitumque dulcem :	
Hinc appetentes laudis in arduos	45
Acris labores tibia concitat,	
Per æra dum spirat canorum	
Juncta melos calamosque, quales	
Cephissi amantes flumina, quem locum	
Læto tuentur lumine Gratæ,	50
Testantur in pratis choreas	
Urbe sacros celebrante ludos.	
Laboris expers nil homini dedit	
Deus beato ; serius, ocius	
Certamen inceptum secundat,	55
Et meritam tribuit coronam.	
Vitanda nulli fata ; sed irrita	
Spes sæpe vitæ fallitur aurea,	
Et surgit insperata quondam	
Lux mediis oriens tenebris.	60

CORIOLANUS.



USQUE avidum vindictæ odium mistique tumultus
 Impune audebunt diro increbrescere motu,
 Et rapere oblatæ ridentia munera pacis ?
 Effera plebs, meriti virtute et fortibus armis,
 Ibit dejectum decoris monimenta vetusti ? 5
 At cohibe audaces animos, tutela Deorum ;
 Tolle iras : neque enim patriis excedet inultus
 Sedibus, externisque errabit Marcius agris.
 Tuque adeo, complexa orbem, cœlo auspice, victum,
 Altum iter ingressos aquilæ tenuare triumphos, 10
 Roma, fuge : impatiens inhonesti nominis, ausis
 Obnixa infandis propera lenire furores,
 Nec gremii hospitii ingrator ejice natum.
 Non ita : nec rerum columen jam respicis agmen
 Heroum, illustresque animos bellicque potentes : 15
 Atqui illud teneris spes plurima foverat annis,
 Fracturum oppositas victrici ardore catervas.
 Demens ! quippe illum jussisti excedere regnis,
 Quem revocare voles. Domitæ miserabere gentis :
 Ausoniæ humescent effuso sanguine campi, 20
 Molibus et stragis Tiberina fluenta quiescent
 Obstructa injectis ; flebunt castella Lavinî,
 Fœdaque barbarico Trebiæ vicinia gressu.
 Vespere tranquillo sensim per aperta natantes
 Mille trahi formis cœli mirabere nubes : 25

Qualis et ipsa Iris tractu spatiata corusco
 Erubuit, pictumque arcu suffudit amictum :
 Sic vitæ ostentat variatos scena colores.
 Ducere non dabitur curarum oblivia : mortis
 Improvisa dies placidâ sub imagine ludit. 30
 Nunc hos, nunc illos fortuna alterna revisit,
 Et fluit et refluit ventis exercitus amnis.
 Fronde triumphali vinctus meritâque coronâ
 Victor ab hoste redit, spoliisque incedit onustus.
 Stipat turba frequens : vires, si mœnia possit 35
 Scandere, certatim ingeminat visura juvenus :
 Concava dum plausu cœlorum offensa reclamant.
 Ecce autem invidiæ stimulis mutabile vulgus
 Sævit, et e solido fatis excussus iniquis
 Idem aliis errans vestigia ponit arenis. 40
 Heu male ! Romano populari creditur auræ.
 Ergo cognati nemora inter conscia luctûs
 Extimulat Romæ infensos discordia cives.
 Ergo te, Marci, furor intestinus ab aris
 Expulit ejectum patriis, et debita natis, 45
 Debita nequicquam, vetuit dare pignora amoris.
 Ipsa adeo tua fida uxor colloque pependit
 Et cassas queritur spes infaustosque Hymenæos,
 Non audituros frustra testata Penates.
 Nullus honor votis : gestarum gloria rerum 50
 Occidit, et meritum mensêre oblivia nomen.
 Longe alios quondam corda exultantia motus
 Senserunt, quum vineta sacrâ tua tempora lauro
 Serta coronabant, Capitoliaque alta petebas.
 Tum tibi festa dies. Jaculatus fulmina belli, 55
 Mœnibus egressos tuus ensis repulit hostes :
 Inde, patens qua porta dedit, diro impete cædis
 Molirique viam, et miscere incendia tectis—

Dein te cernere erat totâ dominarier urbe.
 Nec requies : neque enim spolia oblatæque rapinæ 60
 Mentem flexit amor : quatiebat anhelitus artus ;
 Sudore immixtus manabat corpore sanguis ;
 Et vindex specieque ferox, in bella ruentes
 Parte affâ parvo fregisti milite Volscos.
 Felix tu, Marci, felix, si prælia tantum 65
 Extera movisses, qualem te Sequana vidit
 Sanguineo exsuperans ripæ fastigia fluctu.

Itur in exilium : victi circum undique Patres
 Agmina mœsta trahunt : oculos pudor urget inertes,
 Pallidaque ora ferunt tacito signata dolore. 70
 Has inter lacrymas unum vehementior ira
 Solvier in questus prohibet, nam corde sub alto
 Vindictæ exercet sitis irrequieta furores,
 Mox cladem motura gravem. Sic æstuat ignis
 Exitio fœtus clausis fornacibus Ætnæ, 75
 Qui tandem erumpet, liquefactaque viscera montis
 Sursum eructando volvet super arva ruinam.
 Vivida vis animi incessu divinitus ardet,
 Et præsens firmat virtus : sedet ore verenda
 Majestas, fremitus vulgi aspernata sequentis. 80
 Dimovet obstantes socios : circum oscula proles
 Fusa, magis magis extremis amplexibus hæret,
 Dum præsaga mali trepidant suspiria matris.
 E portâ egressus morientia murmura cœlo
 Aure bibit, restatque simul : memor omnia versat, 85
 Atque recedentis videt incunabula terræ.
 At vidiisse pudet : stimulis furialibus actus,
 Impius indicit patræ lacrymabile bellum :
 Ipse canit signum, coeuntque in prælia Volsci.
 En insurgit hyems glomerata Australibus oris, 90
 Et spissos ruit horrores ; extraque tumescunt

Littora nota amnes funesta in bella voluti,
 Silvifragisque Austri flabris tremit excita pinus.
 Nox loca veste tegit furvâ, nî quâ seges æris
 Splendescat, lucemque arma albescentia jactent. 95
 Tempore non alio spargens sol mœstior ignes
 Insolitum erubuit, monuitque instare ruinam.
 Tempore non alio visæ concurrere turmæ
 Armisonæ, et cœlo minitancia fulgura pasci :
 Arctius et rapuit puerum ad præcordia mater. 100
 Ultor adest ! galeam videas nutare comantem,
 Ferratosque duces latis ardescere campis.
 Conjurata cohors Volscorum accendere Martem
 Gestit, et exsecrans miseræ infortunia vitæ
 Gens operum patiens defixa relinquit aratra, 105
 Et sumptis jaculis irasci in prælia discit ;
 Dum recolit campum amissum, dum florea rura,
 Lætittiasque loci, caræque umbracula sylvæ.
 Ergo etiam agricolæ non ullo exercita cultu,
 Nondum induta comas, Cerealia munera marcent. 110
 Terra ignava jacet ; desertum extenditur æquor,
 Atque solo fumat domus exæquata coloni.
 Jam propius propius magno immiscerier æstu
 Undantes populi, fremitusque ad bella vocantum.
 Voce alacri tollit sacrum Pæana juvenus, 115
 Et cantu reboat montis nemus Appennini.
 Accipis et tu, Roma, sonos ? cur agmina cessant,
 Agmina lecta virûm totiesque potita triumpho,
 Fervere, et hostiles ultro compescere motus ?
 Surge age, et instantes, solitum tibi, rumpe catenas. 120
 Quidve moraris iners ? nunc tempus poscere currum,
 Nunc conferre manus. Sedesne exosa reliquit
 Libertas ? neque enim sequitur, quâ gloria monstrat,
 Desidiisque oppressa timet Romana propago

Exspectare acies, et aperto credere campo. 125

Sanguis hebet : torpent contracto in corpore vires :

Exagitat miseranda fames, ægrosque per artus

Ardorem exsiccant inopi jejunia victu,

Frigidaque in pugnam ponit manus irrita ferrum.

Interea ingratis Vestæ penetralia votis 130

Nequicquam sonuere : tremunt genua ipsa precanti,

Mœniaque illudunt turritâ mole querelas.

Obsidione tenent urbem, invaduntque coromis,

Et vasto exsurgit, fabricata in mœnia, dorso

Vinea ; quassatæ resonant crebro ariete turres. 135

At subito exarsit per propugnacula clamor,

Marcus obsessis ut sese ostenderit : exspes

Roma videt, visuque exterrita fugit in arcem.

Olli torva tuens oculus, præsentiaque iris

Emicat ignescens ; violatæ injuria famæ 140

Urget ; et huc illuc raptim se turbidus infert,

Signa Jovis Capitolini devellere fanis

Sperans, sacrâratque manum, et nudaverat ensem.

Jamque ibant (ea sola salus) longo ordine matres

Quæsitum optatam, dederint modo numina, pacem. 145

Pectora tunsâ sonant palmis, dejectaque colla :

Crebra rigat passos lacryma interfusa capillos.

Totum funereis nigrescit vestibus agmen,

Næniaque auditur muliebri concita questu.

Mœstitiâ insignis per castra inimica, per arma 150

Ducit iter conjux geminaque Veturia prole.

Utque suum agnovit media inter corpora natum,

Procumbitque genu posito, indulgetque querelis

Suppliciter tristis, moveat si pectora, mater.

" Si taceam, mœsta hæc vestis fusique capilli, 155

Qui tantus languentem animum depascitur angor,

Ostendent satis. Ah miseri ! queis irrita vota,

Nec sperare datur fractis solatia rebus.
 Pacem te petimus : terrâ sparsa ossa recenti
 Funeraque ante diem multâ grassantia cæde 160
 Vidimus : has fletu satis est novisse ruinas.
 Ast ego quid referam ?—neque enim facundia linguæ
 Illaque canities capitis non digna ferentis
 Aversum movêre animum. Me plurima jussit
 Per somnum apparens umbra exturbata parentum 165
 Exire e tectis in castra ardentia ferro,
 Si mater possim nati exsuperare furores.
 Vt mihi ! solabar falsa inter gaudia curas,
 Quando omni studio cunabula amata fovebam.
 Tune inopem, immitis ! potuisti linquere matrem, 170
 Tu vitæ spes sola ? ergo labor ille parentis
 Effusus, tristemque traham sine honore senectam.
 Nec mihi natus erit, quum mors induxerit umbras,
 Frigida qui placido componat membra sepulcro.
 Has per te lacrymas oro, per jura parentis, 175
 Respice res lapsas patriæ, atque hanc exue mentem,
 Sæclaque compositæ carpant læta otia pacis.
 Sic tibi sancta fides, memorum sic corda nepotum
 Persolvent meritos ævi venerantis honores.
 Sin autem obtusas immobilis obstruis aures, 180
 Si tibi pulsus amor nostri, nec cura precantis,
 I, pete regna hostis, cape tela, incendia misce,
 Et rabiem saturent disjecta palatia Romæ.
 Ipsa operi accingor ; mihi tu jam funeris auctor,
 Ante tuam matrem aspicias abrumpere vitam, 185
 Quàm patrios inter cineres spatiabere victor.”
 Hôc fletu infractæ vires : dolor acrior ardet :
 Voceque maternâ pariter lacrymisque movetur
 Marcus, et rabidas jamdudum avertitur iras.
 Cedere jam certus, quæ cura exæstuat intus, 190

Dissimulare nequit: terræ natalis imago
 Pulchrior exoritur, notâque in sede reponit
 Mitescentem animum: formæ nascuntur amatae,
 Et dilecta domus sopitos excitat ignes.
 Deficit, et mediis vox illi faucibus hæret 195
 Multa reluctanti, lacrymarumque imbribus ora
 Humescunt largis: gemitu dehinc talia reddit:
 "Cedo equidem, mater, cedo: quæ dura petisti,
 Exsequar." Hæc tantum effatur, labefactaque amore
 Corda iterum languent. Fatalis nescius horæ 200
 Spe meliora foveat, dulcique errore tenetur.
 Inde reclinatus materno in pectore colla,
 Accipit et reddit duri solamina castus.
 Castra movent Volsci: et Romæ fortuna renatae
 Fœmineis precibus victo dominatur in orbe. 205
 Ast ibi qui fremitus? quæ tanta insania Volscos
 Occupat? heu quianam stricti fragor horridus ensis
 Ingruit, et cæde infectas bacchata per ædes
 Rupta Fides stragem ferrique incendia miscet?
 Hospitii eversas temerato numine leges 210
 Conqueror, ut Marci laceros crudeliter artus
 Aspicio, ruptumque inhonesto vulnere pectus.
 Parce oculis: toto trepidat mens corpore: victi
 Franguntur sensus: quippe olli vivida virtus,
 Labe carens animus, nî cæcis excitus iris 215
 In patriam armatae torsisset fulmina dextræ,

VIRGIL.

ÆN. XI. 343.

Ναὶ δὴ ταῦτα, ἄναξ, κατὰ κόσμον, ἅτ' εἶδομεν αὐτοὶ,
 Φράζεαι, οὐδὲ τὰ νῦν βουλῆς ἐπιδένεται ἡμέων.
 Γνωτὸν γὰρ πάντεσσιν, ὅπως τὰδ' ἀμείνονά κ' εἶη,
 Ἄλλ' ἐρέειν ὀκνοῦσ', αὐτῶς δ' ἔζονται ἔκηλοι.
 Τοῦ δ' ὑπερηφανίῃ πικροῦ ἐξῆρχεν Ἄρῃος, 5
 Οὗτος ἐπιτρεπέτω εἰπεῖν, τοῦ εἶνεκ' ὀρώμεν
 (Οὐδ' ἐμέ γ' οὖν ἐπέων παύσει θανάτοιο φόβος τις,
 Εἴπερ ἀπειλήσῃσι κακῶν τῶνδ' αἴτιος ἀνὴρ,)
 Τόσσους ἥρωας πεδίῳ σὺν ὄχεσφι πεσόντας
 Θρηνοῦσάν τε πόλιν· τόφρ' αὐτὸς ποσσὶ πεποιθὼς 10
 Τρώων πειρᾶται, νῦν δ' ἂν Διὶ πατρὶ μάχοιτο.
 Ἄλλ' ἐπὶ τοῖς ἄλλοισιν, ἃ πολλὰ καὶ ἐσθλὰ κελεύεις,
 Φίλτατ' ἄναξ, λαὸν δόμεναι Τρώεσσι φορῆναι,
 Ἐν γ' ἐπίθες δῶρον, μετὰ δ' ἔστω καὶ πάϊς αὐτή·
 Μὰ ψ οὗτος ρίπτῃσι μένος θυμοῖο βιαίου, 15
 Ἄλλὰ σὺ ὥστε πατὴρ, γαμβρῷ ἐρικυδέϊ παῖδα
 Δὸς πρόφρων, δαῖσόν τε γάμους, ὥς ἄξιον ἔσται,
 Ὅφρ' ὧδ' ὄρκια πιστὰ μετ' ἀμφοτέροισι τάμωμεν.
 Εἰ δὲ τόσον δέος ἐν στήθεσιν ἰκάνει ἑκαστον,
 Καὶ δὴ τόνδ' ἀγανοῖσι παρατρῶπῳμεν ἔπεσσι 20
 Λισσόμενοι βασιλῇ· αἰδεῖσθαι πατρίδι τ' εἴκειν.
 Τίπτε σὺ, οὐνεκ' ὄρωρε κακὰ στυγεροῦ πολέμοιο,
 Τόσσάκι κινδύνονδ' ἄλῃαστον ἵμεν πολίητας
 Ὅτρύνεις δειλούς; πόλεμος δ' ὀλοώτατός ἐστιν.
 Τοῦρνε, σὲ δ' αἰτοῦμεν πάντες κούρην ἀποδοῦναι, 25
 Τῆς ἅτερ ἄκρητοι σπονδαί, φιλότῃς τ' ἀτέλεστος.

Πρῶτος ἐγὼν ἦκω γονοῦμένος, (εὖ δέ σε οἶδα,
 Ὡς στυγέεις μ', οὐδ' αὐτὸς ἀναίνομαι, οὐδ' ἀλεγίζω,
 Σοὺς δὲ φίλους ἐλείπεις, μετὰλληζόν τε χόλοιο,
 Ἄψ δ' ἀναχώρησον νικηθεῖς· ἦ ῥα δαμέντες 30
 Ὀλλέσαμεν ἅλις ἄνδρας, ἐρήμωθεν δὲ καὶ ἀγροί.
 Ἦ εἰ τέτληκας θυμῷ, εἰ κῦδος ἀρέσθαι,
 Εἴ σοι ὀπνιέμεναι δώσειν βασιλῆα θύγατρα
 Ἐλπεαι, ἐμμεμαῶς τόλμα πρόμος ἔμμεναι ἐχθροῖς.
 Ἦ μάλα χρεώ, ἴν' ἔχῃ νύμφην βασιληίδα Τοῦρνος, 35
 Ἐν κονίῃ πεσέεσθαι ἀδακρύτους καὶ ἀθάπτους
 Ἠμέας, οὐτιδανούς ψυχάς· ἀλλ' εἴ τί τοι ἦτορ,
 Εἴ τι μένος πατρῶον, ὃ σε προκαλέσσατο χάρμῃ,
 Τοῦδε, κατ' ὅσσε ἰδὼν, μὴ τάρβει στήμεναι ἄντα.

WILLIAM PENRICE BORRETT. 1821.

V I R G I L.

ÆN. XI. 343.

Ναι δὴ ταῦτα, ἄναξ, κατὰ κόσμον, ἅτ' εἶδομεν αὐτοί,
 Φράζεαι, οὐδὲ τὰ νῦν βουλῆς ἐπιδένεται ἡμέων.
 Γνωτὸν γὰρ πάντεσσιν, ὅπως τάδ' ἀμείνονά κ' εἴη,
 'Αλλ' ἐρέειν ὀκνοῦσ', αὐτως δ' ἔζονται ἔκηλοι.
 Τοῦ δ' ὑπερφηανίη πικροῦ ἐξῆρχεν Ἄρῃος, 5
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 (Οὐδ' ἐμέ γ' οὖν ἐπέων παύσει θανάτιο φόβος τις,
 Εἵπερ ἀπειλήσῃσι κακῶν τῶνδ' αἴτιος ἀνὴρ,)
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 Φίλτατ' ἄναξ, λαὸν δόμεναι Τρώεσσι φορῆναι,
 "Εν γ' ἐπίθες δῶρον, μετὰ δ' ἔστω καὶ πάϊς αὐτή·
 Μὰψ οὗτος ῥίπτῃσι μένος θυμοῖο βιαίου, 15
 'Αλλὰ σὺ ὥστε πατὴρ, γαμβρῷ ἐρικυδέϊ παῖδα
 Δὸς πρόφρων, δαῖσόν τε γάμον, ὥς ἄξιον ἔσται,
 "Οφρ' ὦδ' ὄρκια πιστὰ μετ' ἀμφοτέροισι τάμωμεν.
 Εἰ δὲ τόσον δέος ἐν στήθεσσι κίναει ἕκαστον,
 Καὶ δὴ τόνδ' ἀγανοῖσι παρατρῶπῶμεν ἔπεσσι 20
 Δισσόμενοι βασιλῇ αἰδεῖσθαι πατρίδι τ' εἵκειν.
 Τίπτε σὺ, οὐνεκ' ὄρωρε κακὰ στυγεροῦ πολέμοιο,
 Τοσσάκι κινδύνονδ' ἁλίστον ἵμεν πολίητας
 'Οτρύνεις δειλοῦς; πόλεμος δ' ὀλωτάτος ἐστίν.
 Τοῦρνε, σέ δ' αἰτοῦμεν πάντες κούρην ἀποδοῦναι, 25
 Τῆς ἅτερ ἄκρητοι σπονδαί, φιλότῃς τ' ἀτέλεστος.

Πρῶτος ἐγὼν ἦκω γουνούμενος, (εὖ δέ σε οἶδα,
 Ὡς στυγέεις μ', οὐδ' αὐτὸς ἀναίνομαι, οὐδ' ἀλεγίζω,
 Σοὺς δὲ φίλους ἐλέαιρε, μετάλληζόν τε χόλοιω,
 Ἄψ δ' ἀναχώρησον νικηθεῖς· ἦ ῥα δαμέντες 30
 Ὀλέσαμεν ἅλῃς ἄνδρας, ἐρήμωθεν δὲ καὶ ἄγροί.
 Ἦ εἰ τέτληκας θυμῷ, εἰ κῦδος ἀρέσθαι,
 Εἴ σοι ὀπνιέμεναι δώσειν βασιλῆα θύγατρα
 Ἔλπεαι, ἐμμεμπῶς τόλμα πρόμος ἔμμεναι ἐχθροῖς.
 Ἦ μάλα χρεὼ, ἴν' ἔχῃ νύμφην βασιληΐδα Τοῦρνος, 35
 Ἐν κονίῃ πεσέεσθαι ἀδακρύτους καὶ ἀθάπτους
 Ἠμέας, οὐτιδανούς ψυχάς· ἀλλ' εἴ τί τοι ἦτορ,
 Εἴ τι μένος πατρῶον, ὃ σε προκαλέσσατο χάρμη,
 Τοῦδε, κατ' ὅσσε ἰδὼν, μὴ τάρβει στήμεναι ἄντα.

WILLIAM PENRICE BORRETT. 1821.

Ergo, dies quum venerit ultima,
Claustris solutus corporis exeat,
Sedesque cognatas revisat
Impatiens animus sepulcri 60
Lethoque major. Sic Jovis armiger
Ales serenum surgit in æthera,
Si forte tempestas ruinam
Deciduis meditetur iris ;
Obducta terris nubila dimovet, 65
Solique pennas improbus explicat,
Et noctis intactâ tenebris
Alta petens fruitur quiete.

W. P. BORRETT. 1821.

C O N S T A N T I N U S .



PRÆCLAROS fines peragro, et bene cognita famæ Littora, promeritaque eversas strage Deorum Effigies; juvat ambigua nova mœnia Romæ Dicere, et herois partas Christo auspice lauros.	
Jamdudum immissis velârat nubibus orbem	5
Cæca Superstitio veterum, gentesque furoris Insani accensæ stimulis, et sæva moventes Orgia, solvebant falsis vota irrita Divis, Pinguiaque humano fœdabant templa cruore.	
Scilicet insontis, primævo in flore juventæ, Ductores inter patrios, ante ora parentis, Iphianassæi divolsi virginis artus.	10
Sæpe etiam inclusæ monstro, cui forma rudisque Frons hominis, teneræ morti occubere puellæ Et pueri simul, irritatis munera Divis.	15
Stant circum insani Druidæ, flammæque cruentas Subjiciunt; ater vacuas it fumus ad auras, Floridaque infandâ dispergitur herba favillâ. Lætior at rerum facies et blanda salutat Religio; jam nunc terris exterrita fugit	20
Vana superstitio, jam pro mortalibus ægris Tu, suprema Dei soboles, spes optima patris, Dignatus superas sedes soliumque paternum Linquere, et obductam terris dispellere noctem. Salve! sancte puer, magnum patris incrementum!	25

Teque tuumque decus celebrent cœlestia vatum
 Agmina, sidereique chori; mihi carmine fas sit
 Humanum memorare ducem, qui sacra per orbem
 Signa crucis victor tulit, et simulacra Deorum
 Stravit humi veterum, atque madentia sanguine templa. 30

Ille triumphatas Susæ expugnaverat arces
 Victor, et Alpinos montes fluviosque nivales
 Transierat; jam Veronæ sub mœnibus altis
 Dulces propter aquas Athesis, densata ruentem
 Per tela, et socios revocantem in bella trementes, 35
 Miserat ense gravi sub Tartara Pompeianum.

Posthac (ardet enim populum renovare labantem,
 Et miseram sarcire urbem, invisique Tyranni
 Diruere imperium) turmis victricibus arces
 Oppugnare parat turritaque mœnia Romæ. 40

Nequicquam abrupti nebulosa cacumina montes
 Rupibus oppositis tollunt, fluviique tumentes
 Montanis nivibus pulsan spumantia saxa.
 Rumpit iter tamen impavidus, per saxa, per hostes,
 Impatiensque moræ; Eridani turbata fluenta 45
 Transit, et aërii celsum caput Appennini.

Nubibus en! liquidis solitam medio æthere sedem
 Occupat, ac secum deducens mille tenebras
 Occiduus placidum circumdat Vesper Olympum:
 Jamque ille ante alios formæque insignis et armis 50

(Ardua enim frons et sublimia lumina latum
 Imperium ostentant majestatemque verendam)
 Ingreditur, veterum volvens discrimina regum
 Incertasque vices, cùm scissis nubibus æther
 Fulgenti erubuit flammâ, coeloque micans crux 55

Visa novos superans radios lucemque Diei,
 Primus ubi Eöos montes illuminat aureo
 Incumbens curru: tanto obstupere catervæ

Prodigio, et tristes iras metuere Deorum.	
At vero ille novis ardescens lumina flammis	60
Clamat ovans : " Deus, ecce Deus ! Cœlestia signa	
Nosco, atque insolitas duco ex hoc omine vires.	
Cernite enim quâ se roseis e nubibus ignis	
Explicuit, fulsitque notis ubi conscius æther,	
HOC. SIGNO. VINCES. Roma indignata Tyrannum,	65
Impatiensque jugi, libertatemque priorem	
Exoptans, nostra arma vocat." Sic fatus, et idem	
Omnes ardor habet ; juvat omnes horrida inire	
Prælia, et oppressæ auxilio succurrere genti.	
Est locus, exiguas ubi pleno Tibridis alveo	70
Jungit aquas tenuis Cremera ; hunc labentibus annis	
Ter centum heroes præclarâ morte sacrarunt.	
Hic olim Fabii, genus immortale, decorum	
Certamen patriâ pro libertate gerentes,	
Pulchra immaturo clauserunt lumina somno.	75
Hic ubi purpurei flores et olentia latè	
Serpylla, et tenero circum viridantia musco	
Saxa, fuit bustum : salices mœstæque cupressi	
Frigida per sacram tendunt umbracula sedem.	
Ossa super Parium marmor, memoresque columnæ	80
Deficiunt ; sed sacratum veneratur agrestis	
Cespitem, et heroas tenui meditatur avenâ.	
Hic constricta acies ; hic funera mutua Mavors	
Æquat, et effuso conspergit sanguine rivos.	
At medias inter cædes, mediosque per hostes,	85
Constantinus equo vehitur spumante, minaturque	
Omnibus exitium, dextrâque hostilia rumpit	
Agmina : quem simul atque incenso Marte furentem	
Conspicit, oppressus trepidâ formidine campos	
Linqvit, et ad rapidum fugiens Maxentius annem	90
Præcipiti cursu, magnâ stipante catervâ,	

Se ponti dedit invalido, qui pondere victus
 Frangitur : insolito commotus turbine fluctus
 Sustulit indignans amnis, rapidoque tumescens
 Vortice corripuit regem misitque sub undas. 95

Quid lætos Romæ cives gratumque Senatum
 Prosequar ! et fractas gentes, quas effera bello
 Terra foveat, Rhenusque pater Mæoticaque unda !
 Usque adeo adversis gaudens Mars impius armis
 Sæviit ; et tandem populi sua membra labore 100
 Fessa gravi recreant ; at Constantinus inertis
 Otia fastidit pacis partosque triumphos.

Quinetiam Licinæ vitia et longæva senectus
 Exstimulant animum, et facilis spes certa triumphi.
 Nequicquam ille senex crebras in bella cohortes 105
 Ducit ovans, gaudetque novis accingier armis.
 Ceu quando bellator equus gravitate senili
 Confectus, si forte sonet tuba rauca per agros,
 Calcat putre solum elatâ cervice superbus,

Exultans validæ pugnæ meminisse juventæ. 110
 Volvit ubi volucres undas Cægrius Hebrus,
 Hebrus notus aquis aureis Orpheoque perempto,
 Constantinus agit trepidos dextrâ horridus hostes,
 Longævumque ducem media inter funera et inter

Funestas cædes ardens exposcit ; at ille 115
 Sternitur, et regnum infelix deplorat ademptum.
 Has vero laudes inter tantosque triumphos
 Aspera fata vocant Musam : flos ille juventæ,
 Cui decus egregium testantur mille carinæ

Fractæ, ubi se volvit Leandrius Hellespontus, 120
 Decidit infandæ irretitus fraude novercæ.
 Qualis in umbrosâ sylvâ, pinguisque virensque
 Frondibus, in Zephyros spirantes tollit oliva
 Floriferum caput, et late diffundit odorem ;

Cùm subito immissus violento turbine ventus 125
 Sternit humi ; jacet illa ferâ divolsa ruinâ.
 Spretus amor tanti sceleris ruptæque fidei
 Causa fuit ; neque enim cohibet fera pectora virtus,
 Fœmineusve pudor ; scelerato cedit amor ;
 Atque novercali cadit insons victima dextrâ. 130
 Scilicet at tempus veniet, male perfida, cùm tu
 Impia promerito solves perjurâ letho.

Crudeles urbis luctus mœstasque sepulcri
 Exsequias linquam, lamentaque Constantini :
 Nam plectrum majora vocant : nova regna per undas 135
 Constituit petere, atque novis dare nomina muris.
 Finibus Europæ extremis, ubi littora Thraces
 Alluit angustus refluenti Bosphorus undâ,
 Objicit in fluctus latera, et projecta quietum
 Terra facit portum ; nullis agitata procellis 140
 Unda tacet ; fessis statio tutissima nautis.
 Hinc virides ripas nemorosaque littora circum
 Centum sedes, centum votiva altaria cernas :
 Hinc quoque Cyaneas rupes, quæ per freta quondam,
 Ut perhibent, nautis crudelia monstra, vagantes 145
 Horrifico tandem cum murmure concurrebant.
 Hic mortem insidiis tu, rex infide, repertis
 Bebrycias inter sylvas, nemorumque recessus,
 Cæsus Amyclæi cæstu Pollucis obibas.
 Illic Tartaræ, si vera est fama, volucres 150
 Idææ scelus et sponsi delicta prementes
 Fœdabant avido Phinæa palatia tactu.
 Hæc auræ perfiant liquidæ ditissima frugum
 Littora ; flava Ceres optatas præbet aristas ;
 Purpurei gravidâ pendent de vite racemi. 155
 Fortunata nimis regio ! quæ dona recusat
 Ferre solum, pacata vehent per marmora classes.

Thuris odoriferi lacrymas Nabathæa remittent
Arva tibi, mellis fragrantis nectar Hymettus,
Et Surrentinus mollissima vina Falernus. 160
Non tibi frugiferas segetes fœcunda negabit
Ægyptos; non aurifuus Pactolus arenas;
India præbebit gemmas solidumque elephantum.
Fortunata nimis regio! tua littora sedes
Urbis erunt: latos ornabunt mœnia campos, 165
Et septemgeminos excelsa palatia colles.
Quanta tibi (haud incerta cano) tecta alta domosque
Cernere erit! quantâ tollent se mole superba
Mœnia, et aëriis munitæ turribus arces!
At tu, Roma ferox, multos dominata per annos, 170
Nequicquam amissum decus imperiumque dolebis,
Desertasque domos, quando sæmula mœnia cernis
Atque immortalem populi surgentis honorem.

JOHN GRIFFITH COLE. 1822.

TRANSLATION.

SHAKESPEARE'S "HENRY THE FOURTH."—Act IV. Scene 4.

PRINCE HENRY.

'ΑΛΛ', ὦ γεραῖε, τήνδ' ἐμὴν ἁμαρτίαν
 ἀνύγγνωθί μοι· τοῦμὸν γὰρ, εἰ τοιάδε μὴ
 Ὑγρῶν ἐπέϊχε δακρύων πηγή στόμα,
 Φίλων ὀνειδὴ τοιάδ' ἔφθασ' ἂν λόγων,
 Πρὶν ἢ τὸ ῥήμα σοὶ μὲν ἐς τοσόνδ' ἔβη, 5
 Ἐγὼ δ' ἐπήκουσ'· ἐνθα δὴ πάρεστί σοι
 Ὁ στέφανος, ὃν Θεὸς ὁ τὸν ἄφθιτον φορῶν
 ἔχειν ἀνακτι σοὶ πολὺν χρόνον διδοῖ.
 Εἰ τοῦδε μᾶλλον τοῦ προσήκοντος, πάτερ,
 Ταῖς σαῖσι τιμαῖς, ἔλδομαι, σὴ τ' ἀξίῃ, 10
 Μὴ δῆτ' ἀνισταίμην ἔτ', ἀλλ', ὅπερ σαφὲς
 Ψυχῆς ἔσωθεν γνησίας ἔξω τέκμαρ,
 Ἄει μένοιμι γονυπετής σε προσκυνῶν.
 Δεῦρ' ὡς ἐσῆλθον, μάρτυρας καλῶ θεοὺς,
 Καὶ σοὶ τὸ πνεῦμ' ἔθ' εὖρον οὐκ ἐνὸν, κρίνεις 15
 Ὅσον παρῆλθ' ἐς κῆρ ἐμόν· εἰ τοῦτ' ἔχω
 Πλάσας, θάνοιμι δῆτ' ἐγὼ νεανίας,
 Πρὶν ἢ νέους, οὓς ἐννοῶ, παρ' ἐλπίδα
 Μεταρμόσας βροτοῖσιν ἐκφῆνω τρόπους.
 Ἐλθὼν μὲν ὡς νεκρόν σε τοῦ βλέπειν χάριν, 20
 Καὶ μὴν νομίζων αὐτὸς ἦν σχεδὸν νεκρός,
 Τὸν στέφανον ὡς προσεῖπον, ὡς ἔχοντα νῦν,

Ἐμεμφόμην δ'· ἥ σοι προσημένη πάλαι
 Τοῦ 'μοῦ πατρὸς μέριμνα σῶμ' ἐνείματο·
 Χρὺς' οὖν ἄριστε, τυγχάνεις κάκιστος ὢν. 25
 Ἄλλος μὲν ἐντιμότερος, οὐκ ἴσως καλὸς,
 Θνητῶν ποτοῖσι φαρμάκοις τηρεῖ βίον,
 Σὺ δ' αὖτε κάλλιστός τε καὶ γλαῦτατος
 Ἐχεις βεβρωκὼς τὸν φοροῦντά σ'· ὦς, ἄναξ,
 Λέγων ἐνεθέμην, ὥσπερ εἰ τοῦ 'μοῦ πατρὸς, 30
 Παρῶν ἀληθὲς κληρονόμος, οὕτω θέλων
 Ὑπερμάχεσθαι πάντα πρὸς τόνδ' εὐκρατῶς.
 Εἰ δ' αἶμ' ἔπλησεν ἡδονῇ τοῦμόν τινα,
 Ἦ τόνδε νοῦν ἐπῆρεν εἰς ὑπερβολὴν
 Ὅ στέφανος, εἰ κεναῖσιν ἐλπίσιν μάτην 35
 Ἀνεπτέρωθην, ἣ φρένες νεανικαὶ
 Ποιεῖσθ' ἔπεισαν τόνδε πλείονος πέρι,
 Ἀπονοσφίσαι τόνδ' οὖν Θεὸς τοῦμόν κάρα,
 Εἶην δ' ἐς αἰῶν', ὥς τις ἐστὶν οἰκότριψ,
 Ὅς γούνασιν δούλοισι προσκυνεῖ σέβων. 40

ROBERT COLLYER. 1822.

L E A R.

" ANGVIBUS intorto Nemesis succincta flagello
 Desere Cimmerias fauces noctemque profundam :
 Vosque, O Eumenides, vestro si numine poenas
 Læsa subit Pietas, spretique injuria patris,
 Tartareas oro pestes, Stygiumque furorem 5
 Incutite, ac natas odio exercete nefandas.
 Heu, feror accensus, mentemque insania raptat :
 Ergone nil curæ, vel amoris certa paterni
 Pignora, nil valere preces ? labor ille parentis
 Irritus, et nulli vota exaudita deorum. 10
 Sed frustra indignis lamentor fletibus ; ite ;
 Exagitate domo genitorem ; pellite tecto
 Qui vitam, qui regna dedi ; canosque capillos
 Nimborum objectate minis, et fulminis iræ.
 At Natura parens, tuque O, cui cura levamen 15
 Ferre laboranti, Lucina, et conscia Juno,
 Has tandem auscultate preces, audite parentem :
 Istæ vana ineant genialis fœdera lecti,
 Nec dulces natos, Hymenæi præmia, norint,
 Aut quæ maternum pertentant gaudia pectus : 20
 Si vero partus istas perferre labores
 Fata Jovis poscunt ; sceleris pariatur Erinnyes,
 Optatam matri quæ tollat nocte quietem,
 Atque illi assiduis juvenilia fletibus ora
 Deformet, rugas illi quæ in fronte seniles 25

Imprimat ante diem, mentemque doloribus angat.
 Quin ipsæ agnoscant, expertæ vulturis unguēs,
 Non pejora sibi Philomelam inducere damna,
 Quæ vigil immutata suis foveat aspidis ova,
 Quam miseri ingrata lacerati prole parentes." 30

Talibus ante omnes plorandus sorte senectæ
 Rex furiis raptus voces fundebat, at ira
 Fœmineas prohibet lacrymas; questusque sub imo
 Corde premens, torvo paullisper lumine natas
 Spectat: tum demens aulis excedit avertis. 35

At non Caucasæ silices, non durior ilex
 Pectore natarum; cæli tonat aula, polusque
 Nescio qua præter solitum caligine mersus
 Obruitur tenebris: tali surgente procella,
 Vix quisquam ejiciat tecti penetralibus hostem. 40

Has autem stimulat dominandi fœda libido
 Tantum audere nefas: nec læsæ cura fidei,
 Nec pietas obstat, nec parti gratia regni:
 Nec quæ olim blandæ dederant promissa parenti
 Plurima, cum in patria pendens cervice vicissim 45
 Utraque perjuros fallax iterabat amores.

En vero infelix genitor, quem nulla furentem
 Tempestas retinet, non ullus cursibus obstat
 Dumus, at infirmos constrictis vepribus artus
 Nudatasque comas lacerat; quæ sævior urget 50

Ventus, et effusus descendit plurimus imber,
 Fertur inops animi: non cæli fulgura sentit,
 Non furias hyemis, neque agentes frigora nimbos:
 Scilicet intestina suo sub corde dolorum

Asperior versatur hyems; furor improbus urget, 55
 Et rapit implacidâ victos vertigine sensus.

Non aliter quàm cùm muros exercitus urbis
 Obsidione tenet, si tandem everterit arcem,

Sola salus, mœstique cadit spes ultima belli.	
Ergo ubi divinæ est ereptus spiritus auræ,	60
Sanguineo glaucum multâ vi torquet in orbe	
Lumen, et exustas fauces premit arida lingua :	
Incipit insanire furens, bacchansque videtur	
Ipse sibi ultrici natas urgere flagello,	
Per campos sylvasque sequens, perque avia lustra :	65
Tartareas vocitare canes, cognataque membra	
Diripere, et fuso visum satiare cruore.	
Sed tandem insanis victus conatibus, æger	
Deficit ; intereunt vires : collapsaque membra	
Inter dura cadunt instrato saxa cubili.	70
At veluti, postquam cecidit fragor Amphitrites,	
Latius ignavos tenuerunt otia fluctus,	
Turbatæ tandem succedit inertia menti.	
Tum vero solus secum spatiat in umbra	
Perque silens flumen, malesanaque tempora circum,	75
Tempora regali dudum decorata corona,	
Urticas nectit tristes, albamque cicutam.	
Aut per rura vagans concussis pabula quærit	
Cornis, et rabidam solatur glandibus alvum ;	
Unguibus aut ægrè terram rimatur ; et escam	80
Nisiibus effodiens miseram, jejunia pellit ;	
Tristiaque ex viridi stagno sibi pocula sumit.	
Quale sub adversa luna radiare videbis	
Pone levem cymbam pelagus, summoque natantes	
Æquore per fluctus multos errare colores :	85
Sic variat sortem vitæ mutabilis amnis.	
Rex ille eximio nuper veneratus honore,	
Atque expectantes nutu dans jura per urbes :	
Heu nunc expulsus tecto, per saxa, per umbras,	
Incomitatus, egens rationis luce, vagatur.	90
Deinde autem rediens iterum Fortuna videtur	

Lætior arridere: ita vultu perfida rident
 Æquora, cum cælo vehementior ingruit imber.
 Nam ruit interea varias pennata per urbes
 Nuncia Fama volans, natæque adlabitur aures: 95
 Attonita exaudit, spretæque oblita fidei,
 Injustique iræ patris, volat ocyor aura
 Latura auxilium; peragrat loca sola; parentem
 Quærit, et ipsa animi pietas dat robora membris.
 Ergo ubi vestigans penetrat densissima sylvæ, 100
 Rupe sub æria miserum videt illa sedentem:
 At vidisse piget: Macies jejuna sub ore
 Pallida regna tenet, confectosque atterit artus;
 Is tamen arridet leviter: tamen oscula saxis
 Figit, et appellat natas: tum sæva resurgit 105
 Ira iterum, et pœnas iterum deposcere cœpit
 Horrendas; auditque suas Cordelia laudes:
 Tum vero infractæ vires, non amplius ipsa
 Se retinere potest: lacrymarum concitus imber
 Erumpit, gemitumque edens vix talia fundit, 110
 "Adsum, chare pater, tua te Cordelia quæro."
 Dixit, et in collum sese projecit; at ille
 Nescius heu! natam fixis aspectat ocellis,
 Immotum velut æs, aut non spirabile marmor.
 Illa flet infelix; et sylvas questibus implet 115
 Multa gemens, miserumque vocans de nomine patrem:
 At vocat incassum: surdas miser obstruit aures.
 Inde pio invigilans studio, per tædia noctis
 Sustinet amplexu: venientis nescia fati
 Spem fovet, atque animo meliores prospicit annos. 120
 Felix ah! felix virgo: si reddere sensus
 Ulciscique patrem tantum tibi dura dedissent
 Fata: sed heu! primâ periire abrupta juventâ
 Stamina, florentesque cito abscidit Atropos annos.

Quis sonat armorum sylvis fragor ? unde tenebris 125

Insolitam mittunt tela albescentia lucem ?

Ipsa etiam cæcâ noctis sub veste videtur

Ire atrox Cædes, et furtim exquirere prædam.

En quo virginei risus ludebat Amoris.

Lumen hebet tacitum : fugiens rosa pallet in ore : 130

Flaccidaque in tenero labuntur lilia collo.

Heu Pietas ! heu rupta Fides ! solamina possunt

Hæc extrema patris furiatæ auferre sorores ?

Sic spes immatura cadit : sic munera veris

Irrita languescunt, et marcent ruris honores. 135

At pater excussus somno mirantia circum

Lumina contorquet, natamque ante ora jacentem

Aspicit : extemplo effulgens rationis imago

Dividit obstantes tenebras, atque emicat ardens

Luce vagâ, veluti perstringunt fulgura nimbos, 140

Aut penetrat nubes obtuso Cynthia cornu.

Ille quidem moriens tristem reminiscitur iram,

Erroresque suos, et te Cordelia : natæ

Tum super exanimis procumbens corpora, victus

Decidit, et placidâ compostus morte quiescit. 145

JOHN DESBOROW WALFORD. 1823.

RICHARD CŒUR DE LION.

BRIGHT bursts from Eastern clouds the morning light,
 And sheds its golden hue on Carmel's height;
 The sun-beam gilds Judæa's spiry tow'rs,
 Her palmy plains, and almond-shaded bow'rs;
 But not, as wont, where from the castled steep 5
 Looks the pale watchman o'er the billowy deep,
 Opes on his eye the scene; where erst the ray
 Pour'd its waste splendor o'er the desert sea,
 Startled he views full many a trophied prow 10
 In hostile pride upturn the flood below;
 High on the gale a thousand banners stream,
 The dark wave sparkles with the burnish'd gleam
 Of shield and quiv'ring spear: in dread array
 The countless myriads hold their daring way;
 With more than phrenzy fir'd, each heart beats high, 15
 In battle fray to conquer, or to die;
 While, in fond Fancy's dazzling hues array'd,
 Delusion bids unsheath the eager blade.
 But lo, his tall plume waving o'er the throng,
 What martial form majestic tow'rs along? 20
 The regal mien, the steel-clad limbs declare
 No peasant-born, no feeble warrior there:
 Round his high crest bright lambent terrors play,
 His arms refulgent flash upon the day.
 'Tis he, the Lion King: with kindling eyes 25
 He views Judæa's flowery cliffs arise;

From grove of nard, and orange-tufted vale
He drinks the fragrance of the balmy gale ;
And glows his breast, as Hope, still leading on,
Paints each fair scene, by glorious conquest won. 30

Let Acre tell, for she beheld from far
Confed'rate monarchs lead the steely war ;
And round her compass'd tow'rs, in dread amaze,
From countless hosts th' unwonted lustre blaze ;
Let Acre tell, what hero's conqu'ring might 35
Still shone conspicuous in the ranks of fight ;
Britannia's champion : him no toils dismay ;
No low'ring dangers check his victor way ;
Till Faith's white banner, from her captur'd wall,
Wav'd in proud triumph o'er the Crescent's fall. 40

Nor shrunk he then, when front to front oppos'd
In stern array, the desp'rate battle clos'd,
When Death exulting held an ampler reign,
And vultures snuff'd the quarry of the slain.
Full in the van, his pond'rous war-axe, dyed 45
In heathen blood, drank deep the purple tide ;
Till e'en fell Havoc check'd her iron car,
And wond'ring view'd the mighty deeds of war.
Back shrunk the Saracen, in pale affright,
And deem'd some arm of more than mortal might, 50
Fierce as the lightning's flame, or whirlwind's blast,
Pour'd on their host confusion, as it past.

Still, Conquest, on : to nobler triumphs rise,
Where Sion's sacred height salutes the skies ;
And bid once more bright gleam from Salem's tow'r 55
The banner'd Cross, that marks the Christian's pow'r.
Vain is the hope : see ghastly Famine stride,
And fell Disease subdue the warrior's pride ;
By Envy fir'd, see jarring Discord reign,
And heroes ardent grasp the sword in vain. 60

Hush'd is the war : Judæa's plains no more
 Sound to the martial shout, or battle's roar :
 And where is he, before whose victor blade
 The Paynim's vanquish'd squadrons fled dismay'd ?
 Is that his form, which scarce the gloomy light 65
 Of his dim dungeon cell reveals to sight ?
 Are those his limbs, which ruthless fetters bind,
 Bare on the rough and humid ground reclin'd ?
 Yes ! his the pris'ner's doom, the captive's fare,
 Condemn'd proud Austria's galling chain to wear. 70
 Not such his hope, when late, in martial pride,
 Albion's tall cliffs beheld his navy ride :
 Not such he seem'd, when fierce in wrath he pour'd
 On Cyprus' isle the vengeance of the sword ;
 Or when he led, Limisso's tow'rs among, 75
 The nuptial train in regal pomp along.
 How chang'd his fate ? in that drear solitude,
 Where scarce a sunbeam cheers his dungeon rude,
 'Tis his, amid the nightly tempest's moan,
 To tell his sorrows to his harp's soft tone ; 80
 And oft, as other scenes his heart inspire,
 Loud swell the strings with all a warrior's fire.
 Yet still does Hope 'mid dark Despair upraise
 Her vivid form, and point to brighter days :
 Lo ! Albion bursts the tyrant's fetter'd chain, 85
 And joyful hails her warrior lord again.
 Ah ! vain her joy : still war's loud tumults roll,
 And glows with fire unquench'd her monarch's soul.
 Yet stay thy fierce career : for not thy might
 With conquest plum'd, thine arm renown'd in fight, 90
 Not mail, or sev'nfold shield, avail to fly
 The dread, unerring shaft of Destiny.
 See ! from yon moated tow'rs the vengeful foe
 Directs his aim, and bends the fatal bow :

And see! the shaft has flown; in Death's cold shade 95
Dark sets the Hero's pow'r, his triumphs fade.

As oft the meteor's momentary flight
With streamy train illumines the face of night,
Then soon in ether lost, its splendor o'er,
The useless pageant sinks to shine no more: 100

So on the warrior's course bright Glory's ray
Its influence sheds, and sudden dies away;
Yet Virtue still her fairer praise denies
Nor drops the tear on his last obsequies.

Far other he, who bids soft Peace expand 105
Her halcyon wing, and bless the smiling land:

Tho' ne'er the laurel grace his brow, nor Fame
Sound from her brazen trump his echoing name:
Yet, sweet as summer skies their moisture shed,
A nation's blessing gathers round his head: 110

And when he sinks to rest, a nation's tear
In grateful mem'ry consecrates his bier.

TRANSLATION.

SHAKSPEARE'S "RICHARD THE SECOND."—Act I. Scene 3.

NORFOLK.

Ἦ μοι βαρεῖαν τήνδε προστρίβεις δίκην,
 Οὕτως, ἄναξ, παρ' ἐλπίδ' ὀξύνων στόμα.
 Πρὸς σοῦ γὰρ αἰὲν κρεισσόνων τιμημάτων
 Κατηζιώθην, οὐδὲ τραύματος τόσου,
 Ὡστ' ἐκπεσεῖν με κοινὸν εἰς θηρῶν στίβον. 5
 Καὶ δὴ με γλώσσης, πόλλ' ἔτη κεκρημένον,
 Φθογγὴν πατρῴας ὀψὲ μεταμαθεῖν χρεών.
 Οὐδὲν δὲ φωνῆς ἔστ' ἀφωνήτῃ γ' ἐμοὶ
 Λύρας ἀχόρδου μεῖζον, ὠφέλημ' ἔτι.
 Ἦ χέλυνί πως ἔοικε ποικιλοστόμφῳ 10
 Κιβωτίου μυχοῖσιν ἐγκεκρυμμένη,
 Εἴτ' ἐκτὸς ἐκφανεῖσα τυγχάνει, βροτῶν
 Ἐνείμενῃ του χερσίν, ὅσπερ οὐ θιγῶν
 Εὐτερπὲς οὐδὲν οἶδε ῥυθμίζειν μέλος.
 Στόματος γὰρ ἐντὸς τὴν ἐμὴν γλῶσσαν, διπλοῖς 15
 Χειλῶν τ' ὀδοντῶν θ' ἔρκεσιν πεφραγμένην,
 Ἐχεις καθεύρας· καμὲ, δημίου δίκην,
 Κωφὴ φυλάξει δυσπαθὲς ἀγνωσίᾳ.
 Καὶ γὰρ προῆγμαι τήνδε πρὸς γήρως βάσιν,
 Ἐφ' ἣτε μή 'στί μοι μαθεῖν, μήτ' ἐν τροφῷ 20
 Κόλλποις ἀθύρειν· τίς ποτ' οὖν ἡ ζημία;
 Ἄρ' οὐχὶ μοῖρ' ἀφωνος, ἡ γλῶσσαν στερεῖ,
 Τοῦ μὴ πατρῴας εἰς τὸ πᾶν ἀγειν πνοάς;

CHARLES BANNATYNE. 1823.

C R Œ S U S.



"PONDERA nummorum, vel aviti gloria regni
 Tristes si possent mentis lenire tumultus,
 Atque exardentes sopire cupidinis ignes,
 Non equidem immerito ante alios te, Crœse, BEATUM
 Dicerem, et ad stabilem te Divum accedere sortem. 5
 Sed lethi expectanda dies: nam vita labores
 Multos ægra subit, vicibusque exposita malignis
 Usque laboranti jactatur in æquore vento.
 Ille BEATUS erit, siquis pietatis honore
 Insignis matrem Argivum plaudente corona 10
 Duxerit ad templum, atque ipsâ Junonis in sæde
 Optima de cœlo sortitus præmia mortis.
 Nec minus ille olim, lætâ qui lætus in urbe,
 Idem natorum felix et prole nepotum,
 Vixerat ad senium, non ulla incommoda passus: 15
 Tum vero victor, raptis ex hoste tropæis,
 Pro patriâ cecidit: laudes testantur Athenæ,
 Et locus illustri decoratur mole sepulchri.
 Tu vivis; sorti nimium ne crede secundæ:
 Vel si te insano juvat indulgere furori, 20
 I, cape tela manu, satia te strage tuorum.
 At, regno amisso, Divos cum flebis iniquos,
 Tum tu neglecti revocabis verba Solonis."
 Talia dicentem spernit rex turbidus irâ,
 Nec secus Atrides Cassandram arcana moventem 25
 Sprevit, et obstruxit male surdam incredulus aurem.

Scilicet ambrosios illi præbebat odores
 Tmolus, et unguentum graviter spirantis amomi;
 Pactolusque auri sudans in margine guttas,
 Illi floriferas valles, et amœna vireta 30
 Irrorabat aquâ: nec bello clara priorum
 Ullo se tantum jactârat Lydia rege.
 Eversas Asiæ dabat unus jura per urbes,
 Hinc, ubi Threicii prope flumina Thermodontis,
 Fœminea armantur lunatis agmina peltis; 35
 Illinc, Taurus ubi media inter nubila surgens,
 Cautibus oppositis australes terminat oras:
 Nec minus Ægæo tum primum in littore Graii
 Barbarico norant victi parere tyranno,
 Et sua vix Epheson poterat Diana tenere. 40
 Ebrius ille ergo fortunæ munere dulci,
 Nescius, heu! Nemesis quas ingerat invida sortes,
 Aurea securæ carpebat gaudia vitæ.
 Quales, vere novo cum ridet dædala tellus,
 Ludentes volgo pecudes errare videbis 45
 Qua lubet: ast illas venientis damna procellæ
 Improvisa premunt; de cœlo fulmina mittit
 Jupiter, et terris violentior ingruit imber.
 Interea accurrit, qui natum cuspidis ictu,
 Dum sectatur agens in Olympi saltibus aprum, 50
 Procubuisse ferat: sed, ne quid cuspis obesset,
 Ire in ferratos non huic permiserat hostes
 Infelix pater, at studio lætatus inani
 Foverat in thalamo: tristi defleta feretro
 Membra jacent; cineres supremâ voce cientur. 55
 Tum vero ingentes surgunt in pectora luctus
 Infixique manent; quasi jam stirps nulla supersit,
 Omnis in amisso miseri stat cura parentis.
 Mœret, et, obscuras quoties nox induit umbras,

Ipsius ante oculos monstrantem vulnera Adraſti 60
 Cernere credit Atyn : ſic ploravere Parentes
 Troilon, aut alto quem vidit ab aere lapſum
 Dædalus æquoreis natum ſubmergier undis.

Nec ſatis hoc Nemēſi. Nam Cyrus ſurgit in arma
 Victasque adnumerat gentes, partosque triumphos : 65
 Cyri pallescunt audito nomine Reges.

Tum Cræſus Phœbo centena ingentia mactat
 Terga boum, totidem pingues cum matribus agnos ;
 Inſtauratque pyram : lectiſſima munera Delphos
 Mittit, et ex adytis qui Divi orâcla reportent. 70

Quid vero reſponſa valent vocæſve Deorum ?
 Et monſtra enixæ vix tandem credita muli ?
 Quid quod prodigiis actus cœleſtibus, ultro
 Gramina fugit equus, lethali et veſcitur angue ?
 Scilicet ignarus fati ſortisque futuræ 75

Irruit in bellum : mediis rex ipſe catervis
 Vertitur, et notis gaudet ſuccingier armis.

Adſpice ! Achæmenio ſtrages bacchata tumultu
 Ingruit, et magnæ viſæ concurrere turmæ ;
 Jam neque per campos nitidis argenteus undis 80
 Ducit Halys ſolitos jucundo murmure rivos ;
 At cruor infandus latices, et flumina tetra
 Miſcuit, et ſummo jactantur in æquore paſſim
 Semianimique duces, ſpoliataque corpora vitâ.

Hic credas iterum Xanthum, et Simoenta videre 85
 Cædibus Hectoreis undantes volvere fluctus ;
 Viribus exultans Cræſus, certoque triumpho,
 Inſtat equo ſpumante, ardetque exquirere Cyrum,

Si decus eripiat, ſpoliis inſignis opimis ;
 Spes heu ! vana nimis : ſed enim formidine turpi 90
 Anguimānos fugiens informi mole elephantos
 Ecce retro ſonipes confuſa per agmina fertur :

At contra Persis furor additur : inde, lupi ceu,
 Impavido cursu fusos sectantur in arcem :
 Nec campos Boreæ penetrabile frigus adurens, 95
 Nec jejuna Fames, aut rerum turpis Egestas
 Objecere moram : scalis adscendere muros,
 Et manibus certant portarum evertere claustra.
 Hæc erat, hæc Trojæ species, ubi nocte supremâ
 Grajugenum patuere doli, partuque nefando 100
 Armatum fatalis equus submiserat agmen.
 Fors et, ceu Priamus Divæ armipotentis ad aram,
 Vitam exhalasset crudeli funere Cræsus,
 Ni miserande puer, stirps quondam spreta parenti,
 Cui neque donârat dulcem Natura loquelam, 105
 Tu tandem exiguum potuisses tollere vocem,
 Tu servare patrem medio in discrimine mortis.
 Nequicquam : insano sed enim raptata furore
 Barbara gens instat regi supponere flammæ,
 Heu misero, et tandem post longa silentia, nomen 110
 Cum gemitu et magnâ clamanti voce SOLONIS.
 Tum Medis cessit rabies, solioque renidens
 Ipse tremit victor, memori dum in pectore secum
 Humanasque vices, arcanaque fata revolvit ;
 Inde adeo extremâ servatus funeris horâ 115
 Vivis, Cræse, Deum tandem tutela tuorum.
 Vivis, quippe ardens evexit ad æthera virtus,
 Nec superis visum æternas te pendere poenas.
 Ergo, ubi luxuriam et fœdam execrata tyranni
 Sævitiâ, insanum regnandi damnat amorem, 120
 Te, moresque tuos, memorat pia Musa tuumque
 Consecrat, et tradit ventura in sæcula nomen,
 Æterno spargens decoratum flore sepulchrum.

C A R T H A G E.

BRIGHT as the bubble on the sunny stream,
 That floating glitters in the morning beam,
 Then frail as bright, the plaything of the wind,
 Melts into air, nor leaves a trace behind,
 Life's visions pass, in dazzling hues array'd, 5
 Then sink, in nothing lost, a sound, a shade !

Go, view the spot where once on Afric's shore
 Proud Carthage sate enthron'd, but sits no more :
 Go, seek in vain one relic of her pow'r,
 One ling'ring shadow of her happier hour : 10
 No grass-grown walls, no mould'ring piles display
 The pomp of age, the grandeur of decay :
 No arches, mellow'd by the touch of Time,
 Still mock his might, 'mid ruin's wreck sublime :
 All, all is fled ! as though a wizard's spell 15
 Had blasted beauty, where its lightning fell ;
 Spread a dull desert, where a garden smil'd,
 And made a city's site a houseless wild.

Not lonelier scowl'd the solitary scene,
 When first, with exil'd bark, the Tyrian Queen 20
 Here sought, far roaming o'er the wild'ring wave,
 A foreign kingdom, or a foreign grave.
 At her command the future city rear'd
 Its infant head, the desert disappear'd ;
 Then rose the palace, then the awful fane, 25
 And terror smil'd on Superstition's reign.
 'Twas thine, stern Goddess, 'mid the deepest gloom
 Of hallow'd grove, to seal thy victim's doom,
 'Twas thine to watch retir'd with upturn'd eye
 The silent moon as gleam'd her lamp on high, 30

To mark the wand'ring Pleiads' dewy car,
 And trace the clouded beam of Saturn's star,
 Whilst hopeless Mercy trembled at thy side
 To view with human gore thine altars dy'd.
 Then War exulting bar'd his eager sword, 35
 And distant nations own'd a Punic lord,
 Then last fair Commerce woo'd the golden gale,
 And wealth was bosom'd in the swelling sail.

Now chang'd the scene ; no more the sailor-band
 Here moor the bark, and throng the busy strand ; 40
 And now no more, in martial pomp array'd,
 Pours from the gates the warrior-cavalcade.
 Those lofty gates are level'd with the ground,
 Those warrior-chiefs in death's cold chain are bound ;
 Still is the hum of life ; no music's strain 45
 Shall rouse the dance within their halls again ;
 Fled is each form that flutter'd in the throng,
 And hush'd each voice that swell'd the tide of song.
 The welt'ring wave, the wild wind's hollow sigh,
 The whisp'ring reed, or night-bird's boding cry, 50
 Alone disturb sad Desolation's reign,
 And wake the slumb'ring echo of the plain.

Not such was Carthage, when in haughty pride
 Her fleet victorious rul'd the stormy tide ;
 Not such her hope, when Ocean's billows bore 55
 Her hostile thunders to Sicilia's shore,
 Nor when Hamilcar's mighty son unfurl'd
 Red Conquest's banner o'er the western world.

Not wilds where winter chills the sullen year,
 Nor woods, nor rivers, check his fierce career ; 60
 Above, the Alps upraise their heads of snow,
 And savage hordes infest the plains below ;
 Rocks, forests, floods, his path in vain oppose,
 He rides triumphant o'er unnumber'd foes.

Rome saw and trembled, when on Trebia's wave 65
 He strew'd the corpses of her slaughter'd brave ;
 Rome saw and trembled, when on Cannæ's field
 He bade her Consul fall, her Eagles yield :
 And, like a star, which sheds its welcome ray
 To gild some 'nighted pilgrim's weary way, 70
 Whilst still that hero fought, his spirit pour'd
 The light of conquest on each Tyrian sword.

Ah, soon the gale, that fann'd his victor plume,
 Moan'd with sad murmur o'er his unknown tomb ;
 Soon sunk his crested pride beneath his pall, 75
 And Fame with solemn trump proclaim'd her fav'rite's fall.

Then Cato's voice decree'd the distant war,
 And Rome led on her myriads from afar ;
 Yet Carthage quail'd not, shrunk not from the strife,
 Tho' meagre Famine drain'd the stream of life ; 80
 Tho' sleepless urg'd the sword its work of death,
 And foulest plague exhal'd its fetid breath,
 Yet scorn'd she still the vengeance of her foes,
 Still rose her courage, as her perils rose.
 Ev'n hoary age and beardless youth essay'd 85
 The desp'rate fight, and grasp'd th' unwonted blade ;
 And locks, that lately deck'd the maiden's brow,
 Sped the fleet dart, and twang'd the deadly bow.

Ah, vain the glory of each gen'rous deed :
 In vain her warriors fall, her heroes bleed ; 90
 Truth, valor, honor, yield to coward gold,
 And treach'ry mocks the efforts of the bold :
 The blazing temple fires the lurid skies,
 Through the wide streets the flame extending flies ;
 By fury led, the Roman's ruthless train 95
 Hurl down the palace, and pollute the fane.
 Ah, vain the sculptur'd grace of beauty's form,
 The canvas' glow with mimic nature warm ;

Vain all the varied excellence of art
 To stay their course, and touch the spoiler's heart: 100
 Where'er they turn, a desert spreads beneath
 Their with'ring steps, and marks their course with death.
 Stern Fate sits brooding o'er the topmost tow'r,
 And crumbles with a frown the shrines of pow'r;
 Then flaps her cold wing o'er the mould'ring wall, 105
 And, shrieking, bids the shatter'd fabric fall:
 Down, down it sinks, in cumbrous ruin hurl'd,
 And the deep crash appals the startled world.
 'Tis done: 'tis done: and not one rack is seen
 Of all that was, to tell what once had been. 110
 Spirit of Death, yet hold. Thine icy glance
 May chill the warrior in eternal trance;
 Thine hand may blight young beauty's freshest bloom,
 Too soon the faded tenant of a tomb.
 Spirit, thou canst no more. Thou canst not wave 115
 Oblivion's standard o'er the "Brothers'" grave;
 Thou canst not tear from fame's eternal scroll
 The deathless record of the patriot soul.
 Yes, Carthage, still, tho' all thy pride be fled,
 Thy glory faded, and thy warriors dead; 120
 Tho' Ruin sits forlorn, where bloom'd thy bow'rs,
 And sighs dejected o'er thy fallen tow'rs,
 Still shall the Muse her simple wreath entwine
 Around the base of grandeur's hoary shrine;
 Still shall fond Memory linger round thy name, 125
 And trace on Time's bright page thy blazon'd fame;
 Dwell on thy praise, lament thy fate, and tell
 How Freedom's sons in Freedom's conflict fell.

JOSEPH SUMNER BROCKHURST. 1824.

TRANSLATION.

SHAKSPEARE'S "TEMPEST."—Act I. Scene 2.

MIRANDA. PROSPERO.

M. Τί δ' οὖν ἐν ὥρᾳ τῇ τότε οὐ διώλεσαν;

Π. Καλῶς ἐρωτᾷς· καὶ τὰδ' οὐμὸς ἐκκαλεῖ

Λόγος σ' ἐρέσθαι· τοῦτο μὲν, λεῶς ἐμοὶ

Εὐνους ὑπῆρχεν, ὥστ' ἐμὲ κτεῖναι θρασὺν,

Οὗτ' ἦν ἐκείνοις τοῦργον αἰμάξαι φόνψ·

5

Μορφαῖς δ' ἐκλεψαν μηχανὰς καλαῖς κακάς.

Βράχιστα δ' εἰπεῖν, ὡς τότε εἶχομεν, νεῶς

Στείλαντες ἡμᾶς, εἰς ἄλδς μακρὰν βάθος

Ἀπάγουσι, καὶ λαβόντες ἔνθα δὴ σκάφους

Αὐτόξυλόν τι χρῆμ', ἀνωφελὲς πάλαι,

10

Ἄσκευον ὅπλων, ἱστίων, ἵστων· τὸ δὴ

Γνώμῃ ἡλεόλοιπαι καὶ μυῶν τὸ πᾶν γένος·

Ἐν τῷδε δὴ τεθέντε νῶ τὴν δυσμῶν

Βοῶν βοῶντ' ἐῷσι πρὸς πόντου ῥόθον,

Ἀναστένειν τ' αὔραισιν, ὧν τὰ πνεύματα

15

Ἀνοικτον οἶκτον, ἀντίφων', ἡμεῖψατο.

M. Οἱ μοι δέδοικα μὴ τότε ἀλγύνασά σε—

Π. Θάρσει· θεὰ τις ἦσθά μοι σωτήρ, σύ μοι

Τέγγοντι δακρύοις τοῖς ἄγαν πικροῖς ἅλα

Γοῶντί τ' ἄχθος ᾧ βαρυνόμην τάλας,

20

Νέον γέλων γελῶσα, πρὸς Θεοῦ τέ τι

Σθένος τρέφουσ', ἔδωκας εὐθυμον φρένα,

Ὅστ' ἀντέχειν εὐ τῇ πεπρωμένῃ τύχῃ.

- Μ. Ἐπάκτιοι δὲ πῶς ἐσώθην ποτε ;
- Π. Σωτῆρι τούτου χρηὶ Θεῷ τίνειν χάριν. 25
- Βορᾶς σπανιστὸν, καὶ τι κρηναίου πότου
Ἐπωφέλημα Γονζάλων τις, εὐγενῆς
Νεαπολίτης, τοῦδε μηχανήματος
Ταχθεὶς ἀναξ, προύθηκεν ἡμῖν οἰκτίσας·
Πρὸς τοῖσδ' ἔ', ὀθόνας καὶ τιν' εὐνυφῇ στολὴν, 30
Τὰ τ' ἄλλ', ἔχουσιν ὧν βροτοὶ χρεῖαν, ἃ δὴ
Κέρδος μεγὰ πρόσσεσι. προσφιλῶς τ' ἐμοὶ,
Εἰδὼς ἔνοντα τῶν μαθημάτων πόθον,
Βίβλους πάρεσχε τῶν ἐμῶν αὐλῶν ἀπο,
Ἵν' ὀντα πλείων τῆς δυναστείας χάρις. 35
- Μ. Πῶς ἂν τὸν ἀνδρ' ἐκεῖνον ἐσιδοίην ποτέ ;
- Π. Σταθεὶς ἐγὼ μὲν νῦν ἐρῶ· σὺ δ' οὖν τύχης
Σιγῶς ἀκουσον τῆς θαλασσίας τέλος·
Ταύτην γὰρ ἀκτὴν ὠδε τὴν περιβόρυτον
Ἀφικόμεσθα, κἀνθαδ' ὁ τροφεὺς ἐγὼ 40
Ὅ σός, σὲ μᾶλλον ὠφέλῃς, ἢ ἄλλοι τέκνα
Βασιλεῖς ἔχουσιν ὠφελεῖν, ὅσοις πάρα
Σχολή τε πλείων καὶ κακίονες τροφοί.
- Μ. Ἀλλ' ἀντίποινα τοῦδ' σοι δοίη Θεός·
Νῦν δ', ἐννοῶ γὰρ, πρὸς Θεοῦ φράσον πατέρ, 45
Χειμῶν' ἐνάλιον πρὸς τὶ τόνδ' ὄρσας ἔχεις ;
- Π. Τοσοῦτό γ' ἴσθι· συμφορᾷ θείᾳ τινί,
Ἢ νῦν ἀνασσα προσφιλεῖς ἐμοὶ, Τύχῃ
Ἢδὴ τὸν ἐχθρῶν τῶν ἐμῶν, ταύτην στόλον
Προσήγαγ' ἀκτὴν· κἀν προμηθίαν ἔχω 50
Ὡρα, σάφ' οἶδα, τοῦ καλῶς πράσσειν ἐμὲ
Εἰς εὐπρόσωπον ἀστέρα ῥέπει τινὰ,
Τὸν εἰ τὰ νῦν μὴ θησόμεσθα πρευμανεῇ,
Φανούμεθ' ἤδη κ' εἰσάπαξ πεπτωκότες.

RURA CANO RURISQUE DEOS.

ARBITRA terrarum, victique Britannia ponti
 O, quæ sceptrâ geris, solioque innixa refulges
 Æquoreo, circumspiciens ingentia regna,
 Marte opibusque potens, et frugum uberrima nutrix,
 Sit mihi fas orare tuum venerabile numen, 5
 Fas valles, errare, tuas et prata canenti;
 Quasque ibi delicias gens fortunata fovere
 Adsuerit, ductosque suis celebrare per annos
 Ordinibus ritus. Britonum nam regna tenebat
 Barbara gens quondam; neque adhuc educere turres, 10
 Nec valido scibant moliri vomere glebas,
 Sed temere ex antris latices haurire solebant
 Munere solati jejunia Dodonæo,
 Et latebras habitare rudes; artusque levabat
 Inter dura quies instrato saxa cubili. 15
 Audiit interea nemorum increbrescere murmur,
 Audiit Oceani strepitum cœlosque tonantes
 Incola; præsentisque Dei vestigia noscens
 Semina concepit sceleratæ in pectore fraudis.
 Fas autem versumque nefas; tum pallidus ibat 20
 Corpora natorum genitor visurus, et aras
 Sanguinis humani perfusâ cæde madentes.
 O almæ salvete vices. En, gratia Divi:
 Emicat erroris lux interfusa tenebris,
 Et valet incultæ sensim succurrere genti; 25
 Castaque Simplicitas dilecto in rure moratur.

Ergo victa gravi dudum Natura veterno
 Explicat occultas vires; et prodiga floret
 Uberrate soli; venit indulgentia Veris
 Suavior adridens; pratorum dædalus ordo 30
 Floribus induitur, croceosque exhalat odores.
 Hic et muscosi fontes, et dulcia ruris
 Otia non absunt; gemmant in gramine rores,
 Dum prodit Sol purpureus; Zephyrique susurro
 Sylva movet frondes, liquidumque per aëra fundit 35
 Concentus avium; pendunt verbera pubes
 Dat fluvio, visisque in aqua colludere plumis
 Naiadum ad ripas argentea pectora tractat.
 Nec procul in pratibus Maio dicuntur honores
 Rite sui, plenis circum munuscula nymphas 40
 Matutina ferunt calathis; fontesque coronant,
 Quos propter, quoties accendit Cynthia cornu,
 Instituit choreas, et gyro gramina signat
 Læta manus Lemurum; hic pugnae simulacra cohortes
 Explicite volgo texunt, duce qualis Iulo 45
 Dardana progenies Siculis incessit arenis.
 Nec, quamvis Æstas, nimique potentia Solis
 Incubet arenti scopulo, non ire juvabit,
 Gestit ubi stagno dulci mersare magister
 Et timidos tondere greges, dum vallibus agni 50
 Insultant, et voce sonat nemus. O, ubi clivo
 Purior electro tacite delabitur amnis,
 Et vitreo ridens speculo pellacia lymphæ
 In numerum suadet nervis amplectier undas,
 O, ibi mirantem qui me per amœna vireta 55
 Ducat, ubi mentem pascit prospectus inanem,
 Elysiae niteant valles et dulcia Tempe,
 Dum resonare docet colles Amaryllida pastor.

36. The fly.

41. Allusion is made to the custom of adorning fountains with flowers.

Aut mihi raptato insolita dulcedine ferri Detur, ubi pagi vicinia comminus herbas	60
Miscet odoratas, et strati gratia ruris Panditur ad Solem, puerique adscendere plaustra Aut tenera exultim gaudent per gramina volvi, Dividit et virgo mellitâ voce canorem.	
Nec longum, et mites quando Sol duplicat umbras Occiduus, radiisque relucet saxa, juvenus Ludos ducit, ubi ramorum umbracula texunt Hospitium, cantuque fovet Philomela colonum. Jamque choros dulces inter, scenasque virentes Ire mihi videor. Juvat exercere palæstram,	65
Quâ pater antiquâ certamina ponit in ulmo, Atque alia ex aliis oblectant gaudia cœtus. Quis nescit lætosque jocos, hilaresque choreas, Eloquiumve oculi, et facunda silentia nymphæ Suaviter in comitem obliquos meditantis amores,	70
Dum natæ invigilat voltu pia cura parentis. Vidi egomet, multâ circum glomerante coronâ, Narrantis dum quisque inhians pendebat ab ore, Vidi egomet, tremulâ sagam memorare loquelâ Somnia nocturna, et quoties densa ingruit umbra	75
Ut mœsti volitant Manes, lateque videntur Tartareas quassare faces; ipsamque, legentem Intentis oculis palmarum signa, futuri Temporis ambages vitæque evolvere sortes.	80
Interea rubeis mulcralia plena lacertis Dulce puella canens portat; vel segnius agmen Ægra boum caudâ vestigia verrit; aratorque Effigiem Lunæ puram sine nube salutat.	85

88. Bailey tells us, that the common people, in some counties of England, are accustomed at the prime of the Moon to say, "It is a fine Moon, God bless her."—*Brand*.

Cecropidæ; necnon circum plaudente coronâ,
Clara Sophocleo dignata est Musa cothurno.

Esto; hic non unquam bacchari insana Voluptas
Regifico gestit luxu; neque tædia plausus
Longa foveat Hyemis, vastique aulæa theatri. 125

Namque Lares intra exiguos, cum vespere conjux
Munditiis simplex mensam struit; oscula proles
Præripit occurrens patri, teneraque laborat
Voce loqui complexa genu: focus igne relucet,
Lætitiâque addit tectis, ni funeris ultro 130

Ejiciat duri speciem; dum sæpe cachinnus
Prodit ab arcanâ latitantem sede puellam:
Plurima vel fallit labentem fabula noctem.
Heu, male tum cernent putres concreescere fungos,
Sideraque ignifero tractu signare meatus, 135

Aut sub nocte canes implere ululatibus auras,
Has, O, has scenas inter, vitæque tenorem,
Securasque domos, juvat auscultare procellas,
Ventorumque rudes flatus, sylvæque fragorem,
Gaudiaque agricolæ tacito sub pectore serpunt. 140

Nec minus Auroræ surgit redeuntis imago
Delicias mirata suas, quum frigidus humor
Destillare casis cœpit, tenuemque videtur
Candenti Tellus suffundere veste ruborem.
Nec dubitat per læve gelu concretaque regna 145

Ire levis puer. En, subitâ vertigine ferri,
Quâ facili cursu tendebat navita cymbam,
Fertque refertque pedes, et circa lubricus errat.
Quis vocat interea strepitus? nemus unde remugit
Ingenti clamore? ruunt per prata, per undas 150

Æmula venantumque cohors, et odora canum vis
Auritus leporem ac lacrymantem frangere cervum;

130. Coffin.

135. Candle omens.

Ille fugit, refugitque vias, atque orbibus orbes
 Implicat, et tandem post vulnera dura sequentum
 Sumit opes animumque, et saucius hostibus instat. 155
 Frustra : nam fessos distendit anhelitus artus :
 Labitur infelix ; perque ora nitentia sanguis
 Funditur ; ingeminant voces ; it sparsa cruore
 Purpureo Cædes, canibusque immittit habenas.
 At tristes lenite sonos ; Discordia campos 160
 Quærat Hyperboreos demens, Scythiæque pruinas,
 Cimmeriaque caput fœdum caligine condât.
 Aspice, promisso lætantur ut omnia Divo,
 Et semiusta domos servat custodia ligni,
 Candidaque intextæ decorant magalia laurus. 165
 Salve læta dies, ævi melioris origo,
 Unde hominum jam certa fœvent solatia casus ;
 Spes alio ridet vultu ; Pax missa per oras
 Æthereas tendit pennas, potioraque vitæ
 Gaudia venturæ, et felicia tempora monstrat. 170
 Scilicet et tandem nascetur purior ætas
 Nescia mutari, durique oblita laboris,
 Impia delebit sceleris contagia nostri.
 Tum cœleste melos spirans, vocesque beatas,
 Omnibus assiduos Ver indulgebit honores, 175
 Aureaque æterno condentur sæcula regno.

JOHN BROME. 1825.

164. The yule-log.

166. Christmas Day.

S A U L.

Be present thou, without whose aid all song
 Is dissonant, by stream or breezy bank
 Whether thou wanderest; or near the moon,
 And dewy Hesper thy advent'rous wing
 Springs upward; be thou present, and inspire 5
 Pure thoughts, dear Poesy, and numbers sweet,
 And tones soft-swelling; such as David once
 With ravishing touch from his melodious lyre
 Drew forth, harmonious spells, celestial strains,
 Of pow'r to win, to tame th' unwilling soul, 10
 And Discord's charmed locks smooth into peace:
 Such as in evil days could soften Saul,
 Unhappy Saul, and o'er his desolate mind
 Fling light and gladness; as, when over sea
 The wand'ring airs of odoriferous Ind 15
 Come balmy, Ocean smiles, and rugged Storm,
 Relenting sternly, drops his crested front.
 Yes: sounds there are and symphonies, that touch
 Some answer'ing tone of pleasure, or of pain,
 That still the aching of this vital frame, 20
 Or cool th' empoison'd wound. But they are vain,
 And heav'nly Music with a sigh retires,
 When, in the hour of wealth, the watchful fiends,
 Envy and Hate, mingle their secret spells
 With life's calm waters, and the gather'd cloud 25

Bursts, and leaves all in ruin. Is it sunk?
 Is 't gone, the glory of thy 'nointed brow,
 Saul, king of Israel? Thou art no more
 Such, as in Gilgal, before all the tribes,
 Thou stood'st th' elect of Heav'n, or leddest on 30
 The troops, at Jabesh, to victorious fight,
 "All arm'd, and kingly in commanding grace."
 The Lord has left thee, and thou feel'st no more
 The sacred whisper in thy secret soul,
 The peace of innocence, the grace divine, 35
 The spirit, and the presence of thy God.
 The Lord has left thee, Fortune turn'd thy foe,
 Her red-lipp'd hounds unmuzzled, bitter Scorn,
 And, snake-headed guard of Hell, Remorse:
 While Mem'ry, pointing to thy former fame, 40
 Rises, and, like a spectre, haunts thine eye;
 And, if bright dreams of glory and high-deeds,
 In happier moments, steal thee from thyself,
 Crosses thy path, and with a with'ring look
 Strikes them to nothing; while the nations round 45
 Mock Israel's King, and with their armed bands
 Defy her power, and thunder at her gates.
 Where is the King? with confidence sublime,
 And faith unshaken in the Lord of hosts,
 Stands he the first? No voice from heav'n, or dream, 50
 Or inspiration of the holy presence,
 Urge him, as wont: but Time, and Death, that still
 Follow our flesh, and ever wheel more near,
 With darker shadow stoop their ominous wing.
 Then broke his mighty soul: but there is hope: 55
 Hope, tho' far diff'rent: Israel in her camp
 Is silent, and the Philistines around
 Are silent, but the tempest howls without,

And sounding show'rs, and melancholy wind,
 Presage the morrow. Saul amid the rack 60
 Stalks, like the spirit of the terrible storm,
 Trampling the winds, and, breasting the blue flame
 Of Heav'n, shoots through the tremendous gloom,
 And hurls the reins to Madness and Despair.
 "O look not now into this breast of mine, 65
 Thou sleepless eye of Heav'n : hide me, ye clouds ;
 Ye tempests cover me : and thou, black Night,
 Descending, shroud me with thy swarthy wing,
 And save me from his anger. And, O Thou
 Spirit, who watchest in its secret cell 70
 Each embryo wish, quell these unhallow'd thoughts ;
 Keep me from evil ; and, if Saul must die,
 If Saul must die, and this the fatal day,
 Let me not perish like th' unthinking ox,
 Led to the slaughter-house. This hand has borne 75
 The incense in Thy presence, and this tongue
 Has glow'd, O Lord, with more than mortal fire !
 And canst Thou see me here, Thy chosen King,
 From Thy communion driv'n, expell'd, outlaw'd,
 Seeking Thy counsels from a second mouth ? 80
 Thy counsels ?—But it matters not. Avaunt ;
 Ye narrow bonds of bigots and of priests,
 Away : This magic art, this pow'r of spells,
 Come it of heav'n or hell, or other power,
 Which, pitying mortals, deigns to visit earth, 85
 I reckon not. He rejects me : scorns : disowns :
 And want there Gods of pow'r superior still ?
 Rules he the boundless universe alone ?
 No, ye bright legions of supernal air,
 Protect me, lead me. Now, ev'n now, methinks, 90
 Ye do contend for this debated breast,

And with your mighty war turmoil the air,
Breathing the two-edg'd lightning from your lips,
And bellowing thunder. Then, to you, ye Gods,
And ye will save me, of free will, I go." 95
Within the centre of an ancient wood,
Where dark repose, and lonely horror deep
Of endless silence dwells, there, haggard, old,
And never visited by holy light,
Behold the sorceress. To th' angry heav'ns 100
Saul look'd defiance, but, his spirit sunk,
And pale, and weak, and with a voice subdu'd,
In other garb his wishes to the witch
Whispers, and wildly adds, " If spells can raise,
If words and sounds can move the silent dead, 105
And call the soul, that never hovers far,
Back to the body ; if the soul itself
Be some bright denizen of other worlds,
For punishment, condemn'd to serve on earth,
And not a dream of the corporeal brain, 110
A finer moulding of selected clay,
Now prove thy pow'r upon its shadowy form,
Round Samuel's body strew thy lunar herbs,
Bid Samuel's spirit hither, not unseen."
The witch obey'd : yet half in spite began, 115
And, not unmindful of her sisters slain,
And other days, and the forbidden art,
Her hollow magic mutter'd to the air.
Sudden the rain surceas'd ; the blust'ring wind
Sunk ; and the shadowy lustre of the moon, 120
Streaming forth suddenly, o'er th' aged trees
Threw her fantastic light : the witch broke off,
Hush'd her unholy words, and all was still.
" Is 't he ? what see'st thou ?" " Airy phantoms slow,

Like exhalations, rising from the earth, 125
 Forms indistinct that people the dim air,
 Gigantic shapes, their heav'nly essence light
 Contracting to your vision." While she spoke,
 There stood a third beside them : no dim form
 Of midnight shadow, but a figure bright, 130
 Unearthly. The sage mildness of his brow,
 The awful eye, the dignity of port,
 Betoken Samuel. The prophet's fire,
 Like ancient spirit in deserted fane,
 Still linger'd ; such, as when he judg'd the land 135
 I' the glory of his office ; such, as when
 He render'd up that office to the King,
 And thunder witness'd in the cloudless sky.
 Yet not his voice as Samuel's : but such,
 As those, who list the language of the wind, 140
 (Pale, melancholy men, that never smile)
 Hear whisper'd in the summer-sounding breeze,
 Under the sacred oak, at dewy eve.
 " Why dost thou bend thy brow unto the ground ?
 Why dost thou turn thy visage from my gaze ? 145
 Thou didst desire me, Saul : and I am come.
 And art thou, wretched man, that mighty Saul ?
 How is the pride of thy majestic brow
 Blasted ? Thy beauty chang'd ? Thy glory fall'n ?
 The mark of sin is on thee ; evil thoughts 150
 Have tarnish'd the bright casket of thy soul,
 And set within thine eye no harmless light,
 The fatal penalty of former crime,
 Envy and Pride. For which shall Israel weep,
 While Gath and Askelon with triumph ring 155
 Insulting. But, O Saul, if e'er thou 'st known
 The dawning of our God within thy breast,

If e'er his spirit influenc'd the dark
And gloomy tides of thy impetuous soul,
Repent : for, surely as the day shall come, 160
God bids me tell thee, 'Thou shalt surely die.'"

The prophet said : but, horrible, and pale,
Still hanging forward to the fatal words,
Still gazing on the empty-vaulted night,
Stood Saul : till, slowly gath'ring in the East, 165
The rosy promise of the dawn came forth,
And told, too surely, that "the day was come."
Thought he of death, as to the camp he turn'd ?
Or of past times, when all the din of war
Jarr'd not his eager heart, and breast of fire ? 170
Or was all thought of present, or of past,
Buried in apathy ? The trumpet sounds,
And in the agony of desperate fight
Ended all thought : but, when the fight was done,
And mid the ruins of his broken host 175
He stood alone, then sudden o'er his soul
Flash'd Conscience, like the lightning's glare, and shew'd
The mighty wreck of all that once was great,
And thunder'd in his ear, and bade him die.

Thrice to his breast the faithful servant sad 180
Pointed the sword ; thrice in his trembling hand
The weapon fail'd ; he let it fall, and fled.
Saul at the recreant, as he rush'd away,
Scowl'd a dark smile of melancholy scorn,
And seiz'd himself the sword, and sunk to death. 185

FRANCIS BEAUFORT EDGEWORTH. 1825.

TRANSLATION.

SHAKESPEARE'S "RICHARD THE SECOND."—Act I. Scene 3.

GAUNT. BOLINGBROKE.

Γ. Οὐράνιον ἦντιν' ὄμμα γῆν ἐπισκοπεῖ,
 "Ὅρμους παρέξει τῷ σοφῷ μάλ' εὐζένοισι,
 Καλοῦς τε λιμένας ταῦτα δὴ τὴν σὴν φρονεῖν
 Δίδασκ' ἀνάγκην, ὧ τέκνον, πασῶν ὅτι
 'Αρετῶν ἀνάγκη γ' οὔτις ἐξ ἴσου κρατεῖ. 5
 Νόμιζε δ', οὐχ ὡς ἐκβαλὼν σ' ἀναξ ἔχει,
 Σὺ δ' ὡς ἐκείνον. Τῷ φέροντι δυσλόφως
 Λύπης βαρύτερον τοῦπίσαγμ' ἐφιζάνει.
 "Αγ' εἰπὲ, δόξαν ἐμπολήσονθ' ὡς ἐγὼ
 "Ἐπεμψά σ', οὐκ ἐκείνος ὥς σ' ἐξήλασεν. 10
 "Ἡ χ' ὡς ἐφῆπται πάμφαγος τῷδ' αἰθέρι
 Λοιμὸς, σὺ δ' ἄνοσον εἰς τίν' ἐκφεύγεις χθόνα.
 "Ὅρα. τὰ προσφιλέστατ' ἐνθ' εἶναι φρόνει,
 "Ὅποι πορεύει, κ' οὐχ ὅθεν μολῶν ἔχεις.
 Φθόγγον τὸν ὀρνίθειον, εὐλυρον μέλος 15
 Νόμιζ'· ἐφ' ἧ δ' ἂν τυγχάνῃς ἔρκων χλοῇ,
 Αὐλῆς πέτασμα πορφυρόστρωτον τίθου.
 Τάνθῃ δ' ἀβρὰς γυναῖκας, οὐδὲ σὴν βάσιν
 "Ἄλλ', ἧ χορείας τερπνὸν εὐμέτρου ρυθμόν.
 Εὐωριάζει δ' εἵτις, ἡδ' ἐπεγγελῶ, 20
 Τοῦτόν γ' ἔλασσον ἀγρία Λύπη δάκνει.

Β. "ὦμοι, τίς ἂν πῦρ χειρὶ βαστάζειν ἔχοι,
 Τὸ Κανκάσειον ἐννοούμενος κρύος ;
 Τίς δῆτα λιμοῦ νῆστιν ἀμβλύνειν ἀκμὴν,
 Κενοῖσι τερφθεῖς δαιτὸς ἐννοήμασιν ; 25
 Ἡ χιόνι γυμνὸς ἐγκυλίνδεσθαι μέσση,
 Μάτην ἀδῆλον ἐν φρεσὶν νωμῶν θέρος ;
 Οὐ δὴ. καλῶν ἔννοια τῆς κακίονος
 Σφοδρωτέραν δίδωσιν αἰσθησιν τύχης·
 Μάλιστα δ' ἐντὸς ἐλκέων ὀξύνεται 30
 Ἡ δηξιθυμος ἀγρίας Λύπης γνάθος,
 Ὅταν δακούσα μὴ διαμπερὲς τάμη.

EDMUND LAW LUSHINGTON. 1825.

—♦—

11. At liquidas avium voces imitatar ore
Ante fuit multo, quam lævia carmina cantu
Concelebrare homines possent, auresque juvare.
Lucretius, v. 1377.

Lucretius, v. 1377.

Amnis meatu leniter insident, Sylvæque se pallor recedens Induit in dubios colores.	
Neque his Voluptas nulla redintegrat Pratis honores messis : Io, sonant Cantus puellarum, et Juventæ Risus ovans super ore ludit.	25
Signet Cometes sanguineo licet Nocturna tractu nubila, nec facem Det Luna consuetam : coloni, Quos foveant, hilarisque pubes,	30
In corde sensus, pocula Liberi, Et nox avitis dedita fabulis, Nec parva messorum corona, et Mista choris joca feriatis	35
Testantur : O si rura Theocritus Rursus beato pectore viseret, Rerumque, quas olim canebat, Delicias iterare posset	40
Amore raptus : seu loca vitium Serpente nexu gratia vestiat, Et livido turgens racemo Italiae decus æmuletur ;	
Seu digna regnis Alcinoi pyra Ostendat hortus, malaque roscida, Prematque decerptas puella Dente nuces, neque mella temnat.	45
Quales recessus inter, et otia Nec cervus acri prosiliat fugâ, Nec prata venator sequendo Carpat equus, crepitetve plumbi	50
Imber per auras : non ita Phyllidi Musæque visum : tollite barbaras	

AUTUMNUS.	141
Cædes, et Autumni quietem	55
Funereo prohibete ludo.	
Fas in remoto sit potius jugo,	
Lapsasque frondes, nudaque visere	
Arbusta, et humanæ doceri	
Signa vicis fragilemque vitam :	60
Ergo occidemus : qualis at arborum	
Vernis redibit verticibus coma,	
Qualis coronabit rosarum	
Luxuries rediviva ripas,	
Quum se relicto Spiritus efferet	65
Noster sepulcro, cinget amabilis	
Splendor renascentem, sui que	
Gratia subveniet decoris.	
Nec vana fingo somnia : dum loquor,	
Præsentioris nosco aditus Dei :	70
Et Spes triumphans immoratur	
Pollicitis meliora regnis.	
Lenita Sensus pectora temperant	
Sublimiores : porta recluditur	
Æterna cœlorum, et coruscant	75
Ætheriæ sine fine sedes.	

JOHN BROME. 1825.

U R B S.

ALMA Jovis soboles, cui, tecta nitentia luxu
 Turrigerasque urbes populosque invisere, curæ;
 Cuspide depositâ paulisper et ægidis orbe,
 Diva, favens adsis conanti grandia, ut Urbis
 Mores concelebrem, et digno tua munera cantu. 5
 Tuque, choros linquens Phrygios, Berecynthia Mater
 Et bacchata jugis Corybantâm Dindyma turbâ,
 O turrita juves; et tu, qui primus in urbem
 Junxisti gentes Rutulâm, populumque ferocem
 Legibus infrænare tuis, justoque labore 10
 Exercere, Pater, voluisti; ut quisque recentes
 Posset amare focos, et fundamenta locare
 Ædibus, atque alto turres educere coelo.
 Adsit et ille satus Maiâ, quo, rite, magistro
 Olim Amphioniâ lapides testudine ducti 15
 Rupibus exsiluere suis, et in ordine justo
 Undique congesti steterunt, tua mœnia, Thebe.
 Mane novo surgens quum findit nubila Phœbus,
 Culmina quot videas totam fumare per urbem,
 Quot sonitus varios miscerier undique late 20
 Accipias, tractimque hominum increbrescere murmur.
 Hic validi properant opera ad Volcania fabri;
 Passibus hic fessis clavam vigilemque lucernam
 Custodes noctis referunt; rubrisve lacertis

8. Saturn.—*Virg. Æn.* viii. 321.

14. Mercuri, nam te docilis magistro

Movit Amphion lapides canendo.—*Hor. Od.* iii. 11.

Strenua sustentat mulctralia plena virago. 25

*Nec minus interea juvat inspectare labores
Artificumque manus; radio subtemen acuto
Inserit ut textor, digitisque micantibus urget,
Crescentemve ferit densanti pectine telam :
Turget ut in ventrem flatu, liquefacta flagranti* 30

*Ignе silex, variâque novas capit arte figuras :
Insignes ut Marte viros formaque puellas
Marmore de Pario sculptor posuisse laborat ;
Phidiacamque petit famæ sine fraude coronam.
Hic, quâ parte vides fumo vitiarier auras* 35

*Ætherias, mistâque vomî fuligine nubem ;
Ardentes rapidâ prunæ in fornace subactæ
Sulphuream expirant animam, quæ pabula flammæ
Ferratis subvecta tabis diversa ministret ;
Lampades ignito ut per longas ære noctes* 40

*Paschantur, miroque abigant fulgore tenebras.
O utinam lux illa, nigras quæ discutit umbras,
Pelleret exitiale nefas, furumque tumultus.
Sed nondum rediere urbi Saturnia regna :
En, manibus sontem ducunt post terga revinctis* 45

*Lictores, ædesque petunt, ubi prætor eburno
Innixus solio, et trabeâ fulgente decorus,
Crimina cognoscens, edicit jura, brevemque
Litibus imponit finem, pœnasque reposcit.
Atque ea dum fiunt, hymenæi pompa superbi* 50

*Per vicos incedit; equus sinuamina crurum
Exultans glomerat, phalerisque auroque renidens
Corripit insignem lætus per compita currum.
Candida succingunt Nympham velamina; servis
Albet apex capiti, niveoque colore refulget.* 55

27. The Weaver.

30. The Glassblower.

32. The Statuary.

35. A Gasometer.

46. Mansion-house.

50. Marriage.

Non ita jam pridem cecinere "Hymenæ" per urbem
 Ludentes pueri; incessit nova nupta tenellâ
 Virginitate rubens, quam circum Gratia Amoresque
 Agmine concordi volitantes, floribus ultro
 Gaudebant vernis et olenti spargere nimbo. 60

Ast alia occurrunt oculis spectacula; mœsto
 Segnia procedunt passu, pompâque decenti
 Funera: sollenni turbantur mœnia luctu;
 Atro ornantur equi, nigrasque in vertice plumas
 Vibrant, et flexâ simulant cervice dolorem. 65
 Haud secus in vitâ subeunt dolor atque voluptas,
 Et variant alterna vices: vix risus ab ore
 Purpureo, lætusque oculis evanuit ardor,
 Cum dolor invisus lacrymis rorantibus ora
 Irrigat, et mœsto voltus obnubilat imbre. 70

Illic ad fluvium coeunt quâ parte catervæ,
 Ardua contexto tollit se robore navis;
 Quæ, simul atque moras obstantes rite magister
 Rupit, et attentam cepere silentia turbam,
 Ecce, levi primùm furtim delapsa meatu, 75
 Deinde capit vires sensim, et, violentior Euro,
 Emicat alta petens, spumâ rorantia longe
 Saxa fremunt, lateri illis circumtonat ingens
 Oceanus, plausuque virûm furit arduus æther.
 Sic, ubi cognatas Argoo remige pinus 80
 Pelion attonitum descendere vidit in undas,
 Ensibus insignes clypeisque ardentibus auro,
 "Arma" ter intrepidi fremuere heroes, at omnis
 Ter sonitum referens immane remugiit aer,
 Ter mons piniferos capitis concussit honores. 85

Sed ferrugineo jam vestit cuncta colore,
 Et vocat in somnos vesper crescentibus umbris;

Tempore quanquam illo Luxus splendore coruscat
 Regifico magis atque magis; tum Dia Voluptas
 Risu purpureo turbas et fascinat almīs 90
 Illecebris animos, et pellit corde dolorem.
 Hic, ubi confertas cernis concurrere turbas,
 Porticus exsurgit vasti laqueata theatri;
 Illicet irrumpit magno cum murmure vulgus
 Densum humeris, impletque foros, novitate morandum, 95
 Seu levis induerit soccum, seu Musa severa
 Majestate tumens, incedat vincta cothurno;
 Doctave magnificos fundat Germania cantus.

Parte aliâ foribus splendens domus alta superbis
 Ingentem ostendit reseratis ædibus aulam. 100
 Stant Parii lapides, juvenum spirantia signa,
 Ardentesque faces tendunt, testudine picti
 Elucent postes, fulvi nitor Indicus auri
 Sub laqueare domus micat interioris; ubi ingens
 Lumina pertentat fulgor, pedibusque choreas 105
 Mox læti plaudent juvenes, gracilesque puellæ.
 Crebrescunt sonitus; famuli stant agmine denso,
 Et stipant aditum: en, rapidi longo ordine currus
 Fulgent, et celeres rutilant per compita flammæ.

Nec procul hinc, miseranda fame, nudosque laborans, 110
 Heu frustra, laceris defendere vestibis artus,
 Pallentemque premens genetrix ad pectora natum,
 Orat opem, patrio nuper quæ in rure, modesta
 Simplicitate placens, gratoque nitore juventæ,
 Deliciæ patris, et vicini gloria pagi 115
 Floruerat: culto veluti flos vernus in horto
 Spirat suave rubens: duro mox pollice messus,
 Divitis ut mensam domini luxumque coronet,
 Collapsis calamis, et deficiente colore

Marcet, et invalidos capitis demittit honores ; 120
 Illa, gemens ignominiam patremque relictum,
 Marcida crudeli languet perperita fato :
 Scilicet horribili culpam succincta flagello
 Ultrix pœna premit, stimulisque minacibus urget.

At vos, qui seros nocturnæ ad lampadis ignes 125
 Gaudetis vino certatim immergere mentem ;

Et vetito siquis ludo noctesque diesque
 Indulges, quem præcipiti levis alea casu
 Insatiabiliter turpi dulcedine captat ;
 Este viri ; vacuas accendat gloria mentes 130

Jam tandem, patriæque salus. En, Curia vobis,
 Conciliumque Patrum limen venerabile pandit ;
 Candida marmoreis en fulgent templa columnis,
 Relligioque vocat. Vos, o, sacra jussa verentes,
 Discite virtutemque sequi, moresque nefandos 135
 Tollere, et in veras exciti assurgite laudes.

Non etenim virtute patrum vel mœnibus æneis
 Ferrea Parcarum poteris deflectere jura,
 Eumenidumve feram prædâ depellere turmam ;
 Hoc sciat, Euphraten tumidum, desertaque siquis 140
 Regna adeat, qua sublimes Babylonia quondam
 Extulit urbs turres, triplici et circumdata muro
 Mœnia, et hortorum pendentes pumice moles
 Irriguas, et amœna novâ viridaria terrâ.

Quin et Roma, caput regali exuta coronâ, 145
 Et tristi canos effundens vertice crines,
 Eversas interque domos, et fana malignis
 Fœda rubis, manibus vacuum languentibus urnam
 Sustinet, et studio mœrens suspirat inani.

Sed gravior mersit Fortunæ casus Athenas, 150

126. Tavern.

127. Gambling-house.

132. Houses of Parliament.

133. Churches.

Majus et exitium ; Zephyri genitabilis aura
 Mulcet adhuc campos ; hortorum dædalus ordo
 Spirat adhuc, cultoque rubet vindemia colli ;
 Vilior at venit, torpensque in bella propago ;
 Aurea Libertas, et Di, Virtusque, Fidesque 155
 Excessere adytis ; famæ monumenta prioris,
 Effigies fractas, divolsaque fragmina fanis,
 Conspectare licet, spoliataque marmore templa.

Nec tamen aut Babylon, aut Roma, aut Palladis arces,
 Quales fulgebant armis opibusque superbæ, 160
 Laudibus Augustæ certent ; tibi Copia, et omnes
 Arrident, Augusta, artes, tibi suave ministrat
 Velivolus Thamesis frigusque aurasque salubres ;
 Naves unde tuæ per aperti marmora ponti
 Audaces volitant, quod nuper frigida regna 165
 Usque sub Arctoâ sensere rigentia brumâ ;
 Sensit, ad occiduos quæ soles insula vergit,
 Barbara gens quondam, binorum funere regum
 Pensatura tui crudelia vulnera nautæ.

Scilicet Angliaco dum surgent robore classes, 170
 Mascula dum proles suberit, genus acre virorum,
 Tu non fracta malis, Mavors licet ipse cruento
 Fulminet Oceano, antiquas licet eruat urbes,
 Stabis, et æqua reges certo moderamine terras
 Ponderibus librata tuis, orbisque tumultus 175
 Ardua despicies pelagi regina subacti.

CHARLES HEBERT. 1826.

165. Expeditions to the North Pole.

167. Owyhee.

168. The King and Queen of the Sandwich Islands, who died in London of the measles 1824, conveyed home in the Blonde frigate.

169. Captain Cook cruelly mangled by the natives, 1779.

J A C O B.

THERE stands in Luz a solitary stone,
 A lasting monument of ages gone :
 Firm, as when first its youthful founder shed
 The consecrating oil upon its head.
 When that rude stone was rear'd, the matted palm 5
 Droop'd its thick boughs in ev'ning's sultry calm :
 O'er the green turf that cloth'd the lovely vale,
 The cedar's broad leaf floated to the gale.
 That grove is now no more : the barren land
 Displays one vast expanse of burning sand ; 10
 Yet, like some island planted in the main,
 That stone still lifts its head above the plain :
 So stood the Patriarch's Faith, that bade him dare
 To burst the iron bonds of stern Despair,
 And nerv'd his soul to that worst blow of Fate, 15
 The first, the deadliest curse, a brother's hate.
 How throb'd his heart, when from his native homè,
 A Mother's caution sent him forth to roam ?
 But mid conflicting doubts and anxious fear
 The Father's blessing check'd the rising tear, 20
 And lull'd the tumults of his soul to rest :
 " My son, I bless thee, and thou shalt be bless'd."
 And he was bless'd. Descending from on high
 He comes, in glory comes the Deity ;

Angels on angels crowd the vision'd spheres, 25
 Seraph on seraph, host on host appears :
 And o'er those ranks in pure celestial rays
 That dim the sapphire's hue, the diamond's blaze,
 Far, far above JEHOVAH stands on high
 In all unutterable majesty.— 30
 Hark, the dread voice in thund'ring accents rolls
 Thro' the vast concave of the list'ning poles.
 " Count the thick dust that strows the sandy plain,
 Count the succeeding billows on the main,
 Count all the stars that sparkle in the sea ; 35
 Unnumber'd still shall thy descendants be ;
 Where wide Chaldæa's breezes parch thy brow,
 Or scorch'd Arabia's deserts ever glow :
 Still shall my care for ev'ry want provide,
 And lead thee on, thy Guardian, and thy Guide." 40
 The voice had ceas'd, and o'er that haunted dell
 Night's solemn noon with deeper silence fell :
 But under ev'ry sorrow, ev'ry ill,
 Faith in the promis'd blessing cheer'd him still,
 As cheers the mariner the polar star, 45
 Tho' the winds whistle, and the billows war.
 And other hopes were his, but they were vain ;
 They fell and faded at the stroke of pain :
 Faded, as fades the rainbow's varying form,
 Fell, as the tall oak falls before the storm. 50
 How keen the pang that smote the lover's heart
 Reft of his hire, beguil'd by Laban's art ?
 How keen the pang, when o'er her sandy plain,
 The far Ephrata heard a shriek of pain ;
 And the chill breeze that swept along the heath, 55
 Bore Jacob's dirge for long-sought Rachel's death.

Yet was he not alone : a light arose,
And still its radiance shone above his woes :
It shone in Penuel, when the calm of night
Heard heav'nly sounds and saw th' unearthly fight ; 60
And, where his Angel conqueror had striv'n,
Great " Israel " stood a Prince belov'd of Heav'n :
That radiance shone, tho', lost in life's first pride,
His Joseph's vest with other blood was dy'd ;
The heartfelt prayer declar'd his trust on high, 65
While the deep groan bespoke his agony.
Nor vain that trust, for brighter days arose,
To gild the shadow of his lengthen'd woes :
And it was his to speak in happier strain,
To pour thanksgiving to his God again. 70
" My Son, my Joseph draws the vital breath,
And I shall see him, ere I sink to death ;
Behold once more that long-remember'd face,
Clasp that lov'd bosom in one close embrace ;
And, when my Maker calls me to my rest, 75
Breathe my last sigh, content, on Joseph's breast."
Again the vision hover'd round his head,
Gilded his age, and sooth'd his dying bed,
And, like the last tints of expiring day,
Shed on that hour a momentary ray : 80
As oft 'tis said, the eve of life has giv'n
A clearer insight to the paths of Heav'n,
When the soul, clos'd against the thoughts of life,
Forgets each earthly care, each earthly strife ;
And future times, in mystic darkness seal'd, 85
Show to the passing soul events conceal'd :
Yet not as substances, in vision clear,
But such as on the margent brink appear

Of some smooth river, while the dark blue skies
 In mirror'd beauty to the view arise ; 90
 Then, as the pool is ruffled by the wind,
 Vanish at once, nor leave a trace behind.
 So bright on Jacob's view the vision came,
 So fleet it vanish'd on its wings of flame ;
 But, ere it vanish'd, fill'd the old man's soul, 95
 And from his breast bade words prophetic roll.
 He sang the fortunes of the chosen race,
 The future tribes, their promis'd dwelling-place :
 The ships of Zabulon were in his song ;
 How, like a wolf, Benoni rush'd along ; 100
 The craft of Dan ; and Joseph's fruitful tree ;
 Victorious Gad ; and goodly Naphthali.
 But when entranc'd he speaks of Judah's race,
 A double splendor lights his aged face :
 Their glories fire the seer's enraptur'd tongue, 105
 The battle's roar, the triumph's joys are sung :
 And the glad father feels a father's pride,
 While o'er the pictur'd scene a thousand ages glide :
 And ev'ry vision'd king of Judah's stem
 Bears the proud weight of Judah's diadem. 110
 " Behold," he cried, " there comes in Judah's line
 The BLESSING of the Lord, the SEED divine.
 In all my wand'rings, and in all my woes,
 Since first a brother's wrath against me rose,
 Like heav'nly music sounding on my ear, 115
 That Blessing cheer'd me on, and follow'd near,
 In noon-day's torrid blaze, or midnight dark,
 The dove of comfort to my shatter'd ark.
 Still did the light appear amid the gloom :
 A God presiding over Jacob's doom. 120

And as their course revolving ages wing,
I see, I see the long-predestin'd King :
He comes. The SHILOH comes. Confide in Him,
Tho' other faith and other hope be dim :
And while each wish, each thought is fix'd on high, 125
May His pure influence shed a halo nigh :
And still that Hope, thro' mist of ages seen,
Gleam o'er the waste of woes that frowns between,
Enhance each joy, and soothe each earthly gloom,
Cheer your last hours, and sanctify your tomb." 130

GEORGE STOVIN VENABLES. 1826.

TRANSLATION.

SHAKESPEARE'S "AS YOU LIKE IT."—Act IV. Scene 3.

OLIVER. CELIA. ROSALIND.

ΟΛ. Λείπων μὲν ὑμᾶς ἀρτίως νεανίας
 "Ορλανδος, ὥρας ἐντὸς ἵξεσθαι πάλιν
 Μιᾶς ὑπέσχετ'· ἀνὰ δὲ τὴν ὕλην βιβίας,
 Θυμοῦ γλυκύπικρον φροντίδ' ἀναμασώμενος, 5
 Σκέψασθ', ὃ συνέβη· δοχμίας βάλλει κόρας,
 Κάπειθ', ὁράτε, ποῖον ἦν αὐτῷ παρόν·
 Γήρα βρυωθείσης ὑπ' ὄζοισιν δρυὸς,
 Χρόνῳ τε γυμνῆς βλωθρὸν αὐχμηρῷ κᾶρα,
 Δυσχλαινίαις ἐλεινὸς, ἐνθηρὸς λάχνη,
 Καθεῦθεν ὑπτιὸς τις· ἀμφὶ δ' αὐχένα 10
 Γλαυκὸς ἐπέπλεκτο χρυσοποίκιλος δράκων
 Εὐδοντι, κάπειλαῖσι λαιψηρὸν κᾶρα
 Προσῆσεν ἔρκει στόματος· "Ορλανδὸν δ' ἄρα
 Ὡς εἶδεν, αἶφνης σῶμ' ἀναπτύξας ἅπαν,
 "Αὐτοῦ ἄμφιστρεφέσιν ἐξολισθάνει 15
 Εἶσω βάρτου σπείραισιν, ἥς ὑπὸ σκιᾷ
 Μαστοῖσιν ἀγαλάκτοις κειμένη, χθονὶ
 Λέαιν' ἐπέιχε κράτ', ἐφεδρὸς ὡς γαλῇ
 Σκοποῦσ', ὃ κνώσων ὁπότε κινοίῃ δέμας·
 Τοῦ θηρίου γὰρ λῆμ' ἔφθ τυραννικόν, 20
 Νεκρῷ προσεικὸς κύρμα μὴδ' ἐν ἄρπασαι.
 Τοιαῦτ' ἰδὼν προσῆλθεν "Ορλανδος, κάσιν θ'
 Εὐδοντ' ἀνέγνω, τὸν γεραίτερον κάσιν.
 ΚΕ. Παπαί, τὸν αὐτὸν κείνον "Ορλάνδου ποτὲ
 Ἀδελφὸν ἀναδελφότατον ἀνθρώπων ἐγὼ 25
 Λέγοντος ἤκουσ'· ΟΛ. Εὐ δ' ἂν ὧδ' ἔχοι λέγειν·
 Σάφ' οἶδα καὐτὸς, ὡς κάκιστος ἦν κάσις.

- ΡΟ. Ἀτὰρ τί δρῶν Ὀρλανδος; ἢ φεύγει, λιπὼν
 Νήσεται λεαίνῃ δαῖτα κἀξημελγμένη;
- ΟΛ. Δὺς νῶτ' ἔτρεψε, ταῦτα δρασεῖων· ἀτὰρ 30
 Χρείας δικαίας καρτερωτέρα φύσις,
 Τιμωρίας τ' εὖνοια καλλίων ἀεὶ,
 Μάχην ζύναψαι ᾠήκέ νιν τῷ θηρίῳ·
 Τοῦ δ' ὠκέως πεσόντος, ἐν μάχης κλόνῳ
 Ἐγὼ ἔζεγρθεῖς δυσφίλους ἔστην ὕπνου. 35
- ΚΕ. Σὺ γὰρ κάσις κείνου; ΡΟ. Σὲ δ' ἐξεβρύσατο;
 ΚΕ. Σὺ δ' εἰς ἐκείνῳ τοσάκις ὁ ῥάψας φόνον;
 ΟΛ. Ἦ γὼ ποτ', ἀλλ' οὐκ εἶμ' ἐγὼ τίς ἂν μ' ἔχοι
 Αἰδῶς λέγονθ' ὁποῖος ἦ, μεταλλαγῆς
 Ἀπὸ γλυκίστης, ὄνθ' ὁποῖος εἶμ' ἀνὴρ; 40
- ΡΟ. Τῆς δ' αἵματηρᾶς σινδόνης; ΟΛ. Πεύσει τάχα.
 Ἡμῖν γὰρ ὡς ἄνωθεν εἰς τέλος λόγους
 Ἐδευσεν ἤδη δάκρυ· εὐφιλέστατα,
 Ὅπως ἔρημον κείνον ἰκόμην τόπον,
 Ὡς τὸν προσηνὴ κοίρανόν μ' εἰσήγαγεν, 45
 Ὅς ξεινίαν πάρεσχε καὶ νέαν στολήν,
 Φιλότητι κάσιος εὐμενεῖ μ' ἐπιτρέπων·
 Ὅς εὐθὺς ἄντρου μ' ἐντὸς ἤγαγεν μυχῶν,
 Ἐνθ' εἶματ' ἐκδύς, ἔλκος ἐν βραχίονι
 Λεύσσει σπαραχθὲν τῇ λεοντείᾳ γνάθῳ, 50
 Ὅ συνεχὲς αἷμ' ἔσταζε· καὶ τότε ἄσθενῶν
 Πίτνει, πίτνων δ' ᾤμωξεν ἄσθενης Ῥόδην.
 Ἐγὼ δ' ἀνέψυξ' ἔλκος ἀνδρήσας· ὁ δὲ
 Εὐκάρδιος γεγόμενος, ἐν βραχεὶ χρόνῳ
 Ἐμ' ὠδε πέμπει, καὶ ξένον περ ὄντ', ἔπη 55
 Φέρειν κελεύσας ταῦθ', ὅπως ὑπόσχεσιν
 Ξυγγνώπῃ μὴ κράναντι, χάρμα σινδόνα
 Τήνδ' αἰμότεκτον τῷ νέῳ βούτῃ πορεῖν,
 Ῥόδην ἐκείνος ὄνπερ ἐμπαίζας καλεῖ.

X E R X E S.

Ξέρξης ἐς τὸ Πριάμῳ Πέργαμον ἀνέβη.—*Herodot.* vii. 43.

" MINERVA, salve, maxuma cœlitum,
 Præsens ab altis fulmina sedibus
 Torquere, victricemque classem
 Vindicibus cohibere flammis;
 Dignare fortes, armipotens Dea, 5
 Persas tueri; sterne rebellium
 Turmas Athenarum, precamur,
 Et Lacedæmonias phalangas."
 Tali lacessit rex prece Pallada,
 Inter magorum concilium frequens, 10
 Taurisque mactatis adorans
 Numina sollicitat locorum,
 Quà tristis herbam Pergamus humidam
 Virere celsis mœret in arcibus,
 Impune dum serpens sub Ili 15
 Purpureis requiescit aulis.
 " Salvete vos o, qui patrias adhuc
 Sedes tenetis Pergami, et avia
 Per rura, natalesque sylvas
 Frondiferæ volitatis Idæ; 20
 Jucunda vobis munera Liberi
 Libamus auro. Cernite prosperi
 Rem nostram, et emissas ab omni
 Impavidas Oriente turmas,

Quæ barbarorum nunc memores patrum,	25
Velut serenâ crebra cohors aprum	
Æstate, densatâ catervâ	
Iliacis glomerantur oris.	
Nempe his in oris Dux Priameius	
Fortis superbam temnere Græciam	30
Et mille vexatus carinis	
In decumum superabat annum,	
Favente Phœbo; Dardanidis tamen	
Effugit omnis gloria, Peleo	
Quum natus in pugnas rediret,	35
Æthereis decoratus armis,	
Ultor Patrocli; tum fugientium	
Multis repletus corporibus stetit	
Scamander; et victis iniquæ	
Priamidis vetuere lances	40
Tardare fatum: scilicet, heu, nefas,	
Vidère cives pulvere sordidum,	
Vidère raptari quadrigis	
Exanimum Andromaches maritum.	
Eheu, verendum nec pietas caput,	45
Nec magna canum progenies patrem	
Servabat, antiquas in aulas	
Vi patriâ simul irruerat	
Pyrrhus recenti sanguineus nece.	
Tum victa flammis concidit Ilios,	50
Arcesque; damnatumque tristi	
Trojugenum genus omne leto.	
Sed non iultos terra teget viros,	
Præsens superbam mox Deus Hellada	
Adibo, et eversas Athenas	55
Ipse gravi jaculabor igne.	

O, si liceret Dardanidis diem
 Videre rursum, et litora Græciæ
 Adversa devotæ petentes
 Innumeras, duce me, cohortes : 60
 Quas non vel armis Mars adamantinis
 Splendens, vel Ægei æquoreus labor
 Terrebit. At frustra profundo
 Vota citis rapienda ventis.
 Nam vos perenni mersa silentio 65
 Jacetis heroum agmina, me quoque
 Quanquam refulgentes catervis
 Persigenæ innumeris sequuntur,
 Non, si juventâ nunc nitidâ virent,
 Centesima unum bruma superstitem 70
 Videbit, ast Orcus potenti
 Imperio premet æquus omnes.

GEORGE STOVIN VENABLES. 1826.

HENRICUS OCTAVUS,
ANGLIÆ REX.

ÆMULA quem fractis regnum explicuisse catenis.
Roma dolet, quem cæca prius, neque conscia lucis
Anglia doctrinæ et rerum, haud ingrata, novarum
Suspicit auctorem, memori quem voce superstes
Fama per extremum vexit sublimior orbem; 5

Fortem indefessos ignes pœnasque minatum
Spernere Pontificem, terræque aperire salutem,
Musa refert: o tu, patriæ modulator avenæ,
Suavis ades, propriosque infunde in pectorâ cantus,
Quales, dulce loquens ausa est imitari Echo 10
Olim, inter moros arbustaque lenis Avoni.

Quid memorem, prima repetens ab origine rerum,
Antiquas iræ caussas, quo concita motu,
Dira per Angliacas, torto Bellona flagello,
Sanguineas accensa comas, incesserit urbes? 15

Quid, quo compositis mitescere sæcula bellis
Auspice cœpere, atque iterum pax aurea terras
Visere, et ambrosium pennis dispergere rorem?

Fœdera quid memorem, quid regales Hymenæos,
Unde tibi nasci post tot, Rex magne, tumultus 20
Contigit, æternam solus qui reddere pacem
Commixto geminæ potuisti sanguine gentis,

22. The houses of York and Lancaster united by the marriage of
Henry VII. with the Princess Elizabeth, heiress of the house of York.

Albaque purpureis conjungere serta coronis ?

Possem equidem, et quantum juvenis te laude gerebas
Dicere, seu tacitam vocali pectine chordam 25
Percutis, aut trepidum toto premis æquore cervum,
Præcipites vel equos aurata calce fatigas
Victor, et in verum discis proludere Martem.

Possem et foemineos fando enarrare dolores,
Et luctus, longum qui testarentur amorem ; 30
Possem equidem, atque oculis largos deducere fletus,
Virtutes, Catharina, tuas laudesque secutus.

Sed graviora vocant : litui clarescere murmur
Audiit exultans extremis Gallia sylvis ;
Audiit armorum sonitum, et fulgentia vidit 35
Agmina, et instantes, Anglorum insignia, pardos ;
Audiit, et tremuit ; fugiunt ; feralia tollat
Carmina, triste melos, viduata Lutetia ; anhelis
Urget victor equis ; diversa per æquora Galli
Fœcundant patrios inhonesto sanguine campos. 40

Sed neque sola tuos timuit, Rex magne, Britannos
Gallia, nec fractas vidit semel Anglia gentes
Marte opibusque tuis. Digno quo carmine campum
Floddeni memorem ? heu, quantas sol ille ruinas
Addidit, heu, quot cœrulea nox abstulit umbra 45
Funera ? Tu frustra patrios, Jacobe, leones
Inducis, fortis nimium : quod si ardua virtus
Uni animæ saltem potuisset ducere vitam,
Non victa abreptum ploraret Scotia regem.

Lætior hinc mœstis succedit scena querelis ; 50
Ire per irriguas valles et dulcia rura,
Colle sub Ardeo et virides penetrare recessus,

33. The battle of the Spurs.

52. Arde in Picardy, the scene of the interview between Henry VIII.
and Francis I.—*Shaks. Henry VIII.* Act I. Scene 1.

Quantaque magnarum vidit spectacula rerum
 Augusta : ipse pater vitreis Thamesinus ab undis
 Extulit os placidum, et miro perculsus amore,
 Suspiciens sanctos ignes, magnumque Hymenæum,
 Fatidica egregios præsumpsit mente triumphos. 85

Æternæ salvet faces, verumque Deorum
 Conjugium, salve : Tuque o, spes certa salutis,
 Anna, quibus meritam cœlo te laudibus æquem ?
 O vere regina ; tuo nam munere regnis
 Relligio, densusque sacræ caliginis horror 90

Diffugere. Tibi magno licet ordine fata
 Volvantur graviora, ortæ lux alma diei
 Clarior effulget, propria et gens æmula laude
 Te decorat, tu sola rogi, tu funeris expers,
 Vivida perpetuæ lætabere flore juventæ. 95

Tu vero ante alias felix clarissima virgo
 Conjugis in gremio, partus enixa viriles,
 Jussa mori, quam nec domini inclementia morti
 Prodidit, aut fictæ perjuria perfida linguæ,
 Felix morte tua, neque in hos servata dolores. 100

Sed subit interea tacito pede tarda senectus,
 Turpiaque Henricus lautis terit otia tectis,
 Longa importunæ ducens obliviam curæ :
 Et vino, aut citharæ molli dulcedine captus,
 Producit vetita in seram convivia lucem, 105

Immemor, heu quantus tumefacto in corpore languor,
 Quæ voltu macies, quantum mutatus ab illo,
 Qui, licet indomitas toties Germania classes
 Cogeret, æquoreamque animaret Gallia pubem,
 Hinc Latium, hinc flavis instaret Scotia turmis, 110
 Ipse manu impavida poterat suspendere, fatis
 Europæ invigilans, æquato examine, lances.

- Hæc tamen extremæ jam sub confinis vitæ
 Effernæ, atque animi violenti in corde fuscitæ
 Impatiens, quantas strages dedit ipse sanctorum ? 115
 Funera quot ? quoties illustri sanguine tellus
 Lammaduit ? tentor menses et comicia veri
 Numina, non illas meriti te expendere potant
 Hovardæ, aut falso damnatas crimine Polæ.
 Nec tua te, Cromwellæ, aut te tua plurima, More, 120
 Defendit virtus, et tot spectata pericla
 Incorrupta fides ; urget violentia mentem
 Major, et extremos Henrici obruit amant.
 Non secus, insolitos pastor sub vespere nimbo
 Ingruere aspectat, coramque involvit umbra, 125
 Luridaque obscurum diffundere lumen solem.
 Non tamen ulla tuas carpent oblivio laudes,
 Henrice, aut tantos poterunt abolere triumphos.
 Candida dum Pietas terram lustrabit amœno
 Lumine, dum studio assurgat tibi Granta fidei, 130
 Æmulaque alternas nectet Rhedycina coronas ;
 Tu, pater Edvardi, tu, sanguinis auctor Elisæ,
 Florebis, majora novæ nova sæcula famæ
 Dona ferent, sic crescet honos tibi firmior annis,
 Gloriaque ad seros veniet cumulata nepotes. 135

JOSEPH ST. JOHN YATES. 1827.

117. Howard, Earl of Surrey, beheaded on an unfounded suspicion of aspiring to the crown.

118. Cardinal Pole and his brother Henry executed on a suspicion of a similar nature.

THE BUILDING OF THE SECOND TEMPLE AT JERUSALEM.

Joy is once more in Israel : once again
 Her gales are fill'd with triumph's festal strain ;
 The rites of solemn jubilee are there,
 With holy pomp, and mingled praise and prayer ;
 And eyes are rais'd to Heav'n from countless ranks, 5
 That gleam thro' blissful tears unspoken thanks :
 And ask ye whence these signs of gladness come ?
 An exil'd nation has regain'd its home.
 Exulting Salem lifts her head to see
 Her streets repeopled, and her children free. 10
 Long had they mourn'd in silence, where the sun
 Beam'd on thy tow'rs, triumphant Babylon ;
 Long sat in anguish on Euphrates' shore,
 The pale, dank willow sadly drooping o'er ;
 Untun'd their lyres were hung, that erst had pour'd 15
 The grateful heart's loud tribute to their Lord.
 For thee, lost Salem, only could they weep ;
 On thee, proud Babylon, breathe curses deep.
 Their thoughts were of thy vales, O Palestine,
 Of Sion's sacred mount and prostrate shrine. 20
 Friendless and fatherless, the widow'd slave
 Dash'd down the harp, her ruthless master gave.
 How could she sing, at tyranny's command,
 Thy songs, O Sion, in a foreign land ?

Long had they mourn'd; till freedom's day-spring rose, 25
 And dawning hope illum'd their waste of woes :
 The scourge of God, avenging Cyrus came
 For Israel's liberty and Babel's shame.

In hope and ecstasy the ransom'd race
 Left the loath'd scene of bondage and disgrace. 30

How thrill'd their bosoms ? how from man to man
 The gen'ral joy's electric spirit ran ?
 Each voice was rais'd in gratitude, each eye
 Flash'd with thy beam, recover'd Liberty.

The sev'nty years of toil and thralldom flown, 35
 Judah's lov'd land once more was Judah's own.
 "The Temple shall be built," the Persian said,
 And lis'ning thousands the command obey'd.

With fervent vow, and venerable rite
 They mark around the future fabric's site : 40
 Then lay with pious transports, long unknown,
 On holy ground, the firm foundation-stone.
 Lo, white-rob'd priests in David's songs rejoice,
 Chaunt the loud psalm, and raise th' alternate voice :
 With thrilling clang the deep-mouth'd trumpets sound, 45
 And cymbals wake responsive music round,
 While tender youth and trembling age unite
 To swell the chorus at the joyful sight.

Yet some are seen, amid the varied throng,
 Who bear no part in that triumphant song ; 50
 Whose deep-drawn sighs, and slowly-starting tears,
 Tell the sad tale of unforgotten years,
 When the first Temple rear'd its front on high,
 Its prouder, statelier front, in days gone by ;
 That holier Temple, where of old they saw 55
 The kings of Judah kneel in prostrate awe,
 Where Judah's heart had kindled to behold
 The burnish'd gates, the roof that flam'd with gold,

The spire, which, tow'ring from the mountain's height,
 With deep'ning rev'rence struck the ravish'd sight; 60
 The fretted pinnacle by cherubs press'd;
 The shrine by God's immediate presence blest.
 The stream, that flows along their furrow'd cheeks,
 Of more than grief too eloquently speaks;
 While sad Remembrance paints each vanish'd scene; 65
 The picture lovelier, than itself had been.
 For youth's fair visions in o'ershadowing age
 With vivid tints still brighten Mem'ry's page:
 When fading from the retrospect of life
 Are fled the cares of manhood's active strife, 70
 Childhood's gay dreams their pow'r to charm retain:
 Life's dawning glories to its close remain.

But hark, the Prophet, fir'd with truths sublime,
 Bursts into speech, and rends the veil of time:
 "Who, mid the rescu'd flock of Salem's fold, 75
 Beheld her temple, as it stood of old?
 How see ye now her second fane arise?
 Say, seems it not as nothing in your eyes?
 Yet cheer your hearts, ye people; yet be strong,
 Ye sacred priests, and ye, assembled throng; 80
 For I am with you, saith the Lord of hosts;
 I promis'd, and ye pass'd from Egypt's coasts:
 And thus my Spirit, mindful of your lot,
 Remaineth yet among you: fear ye not.
 Yet once, a little while, th' Almighty hand 85
 Shall shake the sky, the ocean, and the land,
 Shall shake the world, and, from his heav'nly home,
 Hæ, the desire of all mankind, shall come;
 Then brighter glory shall this house invest,
 Than aught of old that loftier fabric blest. 90
 For here the Sun of Righteousness shall beam,
 And light celestial flow in tenfold stream;

166 BUILDING THE SECOND TEMPLE AT JERUSALEM.

Within these courts the Prince of Peace shall tread,
And bow in pray'r his meek majestic head ;
Here shall be Peace ; and hence shall Peace extend 95
Thro' earth, from age to age, from end to end !"

Such was the scene that met the prophet's view,
Nor aught beyond his gifted foresight knew.
He saw no foreign legions hurl the torch,
Wave the red brand, and force the sacred porch ; 100
He saw no mother quaff her infant's gore,
Or tear with quiv'ring tooth the limbs she bore ;
No frantic chief leap wildly from on high,
Mute, senseless, in despair's last agony ;
He saw no pavement swim with Jewish blood, 105
Nor Roman corpses welter in the flood,
While mounting volumes of barbaric fire
Wide circling round the nation's fun'ral pyre,
Rive stone from stone. Ye outcast tribe, declare,
Where is your worship now, your Temple where ? 110
Want stalks the ground, where Sion's glory smil'd,
By Heathen hordes and Heathen crimes defil'd.
Such the just doom which falls on harden'd guilt :
MESSIAH came. MESSIAH's blood ye spilt ;
And now thro' foreign lands, disdain'd, ye roam, 115
A Nation curst, a Tribe without a home.

EDMUND LAW LUSHINGTON. 1827.

TRANSLATION.

MILTON'S "PARADISE LOST."—Book V. Line 28.

Ὡ πᾶσαν δε ἐμοὶ φροντίδων σχολὴν μόνος
 Φέρεις, κλέος τε καὶ τελείωσις, τὸ σὸν
 Πρόσωπον, ἧώ τ', ἀσμένη βλέπω πάλιν.
 Ταύτης γὰρ, οἷας οὐκοῦ' ἤγαγον τὸ πρὶν,
 Παρῆν ὄναρ μοι νυκτός, εἰ τόδ' ἦν ὄναρ, 5
 Οὐχ ὥς μάλιστ' εἰώθους, οὔτε σοῦ πέρι,
 Οὐτ' ἀμφὶ τῶν χθές, οὔθ' ὅσων ἐς αὔριον
 Πράξειν ἔμελλον, ἀλλ' ἁμαρτίᾳ ξυνηῇ,
 Πόνῳ θ', δε οὐχ ὑπῆλθέ μ' εἰς φρένας ποτὲ
 Πρὸ τῆσδε λυπρᾶς νυκτός· εἰς ὁδὸν καλεῖν 10
 "Εδοξέ τίς μ' ἐς ὦτα μαλθακοῖς λέγων
 Μύθοισι· σὸν δὲ φθόγγον φύμην· τί μοι,
 Εὔη, καθεύδεις; καιρὸς εὐτερπῆς ὁδε,
 Χῶ ψυχρὸς ἐστὶν ἡσυχὸς τε, πλὴν ὅπου
 Σιγῇ νόμοισιν ἐννύχοις ἐξίσταται 15
 Ὅρνιθος, δε γλύκιστα νῦν ῥυθμίζεται
 Μολπὴν ἁῦπνος τὴν ἐρωτικὴν κρατεῖ
 Νῦν πανσέληνος, φωτὶ τ' εὐπρεπεστέρω
 Μορφὰς ἀπάντων ποικίλαις κοσμεῖ σκιαῖς,
 Μάτην μὲν, ἣν μὴ προσβλέπη τις· οὐρανὸς 20
 Τοῖς πᾶσιν ὀφθαλμοῖσι νῦν ἐργήγορε,
 Τίν' ἢ σὲ βλέψων, ἣν ἀγαλμ' ἔχει φύσις,
 Ἴηι πάντα προσθεύσσοιτα τέρπεται, πόθῳ

- Τῆς σῆς ὑφ' ὥρας εἰσορᾶν ἐπληρμένα.
 Ὡς σοῦ με προσκαλοῦντος ἠγέρθην ἐγώ, 25
 Ἄλλ', οὐ πέλας γὰρ εἶδον, ἰχνεύουσά σε,
 Βάσιν ἐκύκλωσα, καὶ δι' ἐξόδων μόνῃ
 Ἔδοξα βαίνειν, αἶπερ εἰς δένδρον τάχα
 Τῆς νῦν ἀθίκτου μ' ἤγαγον μαθήσεως.
 Καλὸν μὲν ἐφάνη, ταῖς ἐμαῖς φρεσὶν μακρῷ 30
 Κάλλιον, ἢ δι' ἡμέρας, ὥς δ' οὖν ἐγώ
 Θεωμένη θάύμαζον; ἔνθα τις παρῇ
 Μορφὴν ἐοικῶς πτέρα τε τοῖσι πολλάκις
 Ἄπ' οὐρανοῦ φανέισι, καὶ τρίχ' ἀμβρότοις
 Σταζῶν δρύσοισιν· εἰσορῶν δ' αὐτὸς φυτὸν, 35
 Ὡ δένδρον, εἶπεν, ὦ καλόν, καρπῷ τ' ἄγαν
 Βαρυνθὲν, ἄχθος οὕτις ἄρα κουφίσαι,
 Οὐδ' ἀξιοὶ τις τοῦδε γεύσασθαι γάνους;
 Οὐ θεὸς τις, οὐτ' ἀνθρώπος; ἢ μάθησις οὖν
 Παρ' οὐδέν; αἰδῶς ἄρα κωλύει φαγεῖν 40
 Ἥ φθύνος; ἄγ', ὅστις βούλεται, κωλυέτω.
 Ἄπ' ὠφελείας σῆς προκειμένης ἐμέ
 Οὐδεὶς ἔτ' εἶρξει· τί γὰρ ἐκεῖ ποτ' ἐσπάρης
 Ἄλλως; τὰδ εἶπεν, οὐδὲ δηθύνων, θρασὺς
 Τὴν χεῖρα τείνας, ἥρπασεν, κάγεύσειτο· 45
 Ὑγρὸν ἐμέ δεῖμ' ἐψυξε πρὸς τοίῳ λόγων,
 Ἔργῳ θρασεῖ τῷδ' ἀποδεδειγμένων· ὃ δ' αὖ
 Οὕτω περιχαρὴς εἶπε· καρπὸς ὦ θεῶν,
 Γλυκὺς μὲν αὐτὸς, ἀλλὰ γλυκύτερος μακρῷ,
 Οὕτω γε δρεφθεῖς, ὦδ' ἄθικτος ἐνθάδε, 50
 Θεοῖσιν, ὥς ἔοικε, χρήσιμος μόνοις·
 Θεοῖσι μέντοι δυνατὸς ἀνθρώπους ἴσουσιν·
 Τί δῆτ' ἂν οὐ θεοῖσιν ἀνθρώπους; ἐπεὶ
 Τὸ καλόν, ὅσῳ περ κοινόν ἐστιν, αὔξεται
 Τύσῃ γε μᾶλλον, τοῦ δοτῆρος οὐ κακοῦ 55
 Τυχόντος οὐδέν, ἀλλὰ καὶ τιμῆς πλέον.

Ἄγ' οὖν, ισόθεος, ὀλβία, σὺ δὴ γυναι,
 Μέτασχε· ὀλβία περ, ὀλβιωτέρα
 Γένοι' ἂν, οὐ γένοι' ἂν ἀξιωτέρα·
 Γεύσαι, τά τ' εἰστέπειτα μετὰ θεῶν ἔσει 60
 Καντή θεά· τῷδ' οὐ κατειρχθεῖς ἐν πέδῳ,
 Ἄλλ', ὥς ποθ' ἡμεῖς, ἀξίαν τὴν σὴν κατὰ,
 Ἀέριος ἀκριζ' οὐρανούς, ἐκεῖθε δὲ
 Ἰδοῦς, ὅποῖον οἱ θεοὶ ζῶσιν βίον,
 Τοίονδε καὶ σὺ· ταῦτα δὴ φράσας, ἔμοι 65
 Πρόσεσχε καὶ τῷ στόματι, προσμολὼν πέλας,
 Καρπού τι δρεφθέν· οὐ γλυκεῖ εὐοσμία
 Ἰμερον ἔθηξεν, ὥσθ', ὅπως παρῇ δοκεῖν,
 Τὸ μὴ πάσασθαι μήκερ' ἰσχύειν ἐμέ.
 Εὐθὺς δ' ἅμ' αὐτῷ διὰ νέφεων ἀνεπτάμην, 70
 Καὶ γῆν ἅπασαν κειμένην εἶδον κάτω,
 Εὐρεῖαν ὅψιν ποικίλην τ'· ἄλλ', ὥς ἐγὼ
 Φυγὴν ἐθάμβουν καὶ μεταλλαγὴν, τόδε
 Εἰς ὕψος, αἴφνης ἠγεμὼν ἀπώχετο,
 Ἐγὼ δ' ἐς ὕπνον ἔπεσον· ἄλλ' ὥς ἀσμένη 75
 Ὕπνου ἔξεγερθεῖς· οἶδα τοῦτ' ὄναρ μόνον.

JOHN GOUGH CLAY. 1827.

**EX DUOBUS, HECTORE ET ACHILLE
INTER SE COMPARATIS, UTER UTRI SIT
ANTEFERENDUS.**

—◆—

PERMULTA quamvis sint, quæ tempore mutantur, in iudicandis tamen hominum moribus, non alia adhibenda videtur ratio, quam quæ apud antiquos valuit. Ex Homero saltem ea ducimus morum et virtutis præcepta, quæ et nostri poetæ concelebrent, quæque proba et decora apud universos homines æstimentur. Neque de rebus incognitis, sed tritis admodum agitur et communibus, quum duæ ex Homeri personis inter se comparentur. Utrumne igitur anteponendum ducamus, Achillem, an Hectora?

Id vero observare liceat, de Achille tantum agi, qualem ex Iliade compertum habemus. Poetæ scilicet minores nonnulla de Achille finxerunt, quæ insolentem potius, acerbum, et crudelem, quam generosum, clementem, vel mitem exhibent, inter quæ notum illud Horatii,

“ Impiger, iracundus, inexorabilis, acer,
Jura neget sibi nata; nihil non arroget armis.”

Sed hi minus audiendi sunt, neque, in hac disputatione, alio duce, quam Homero, utimur, qui Achillem suum, quum vulnere obnoxium, *σῖτο δ' αἷμα κελαινεφές* Φ. 162. tum cæteris hominibus non dissimilem depinxit, nisi qui eximiâ virtute præniteat. Nemo sane est, qui omni illum culpâ liberet; sed, quæ hodie rudiora et incultiora videntur, consuetudinis erant et temporis vitia, neque ab hominum moribus aliena, quum nondum ad comitatem illam et urbanitatem

suam, quæ aliis exemplo esset, politi et exculi Athenienses pervenissent. Ex quo fit, ut Achilles nonnunquam sævior et iracundior existimetur, animique sui magnitudinem quasi deprimere immanitate quâdam videatur.

Sed unde illa omnis superbia et violentia, ἡ μὲν Ἀχαιοῖς ἀλγε' ἔθηκε; Unde illa a castris Argivorum secessio? Briseida, ut ipse profitetur, tanquam conjugem amabat: Ἐκ θυμοῦ φίλεον δουρικτητὴν περ εὐόσαν· I. 340. Quid mirum igitur, si, raptâ per vim Briseide, in iras exarserat? Sed, ecce hominem omni admiratione dignum: Agamemnonis insolentiam vi castigare nonvult; tranquille se in sua castra recipit; tacite Deorum monitis obsecutus, occasionem illam expectat, quâ Agamemnon, ad incitas redactus, supplex sit auxilium oraturus; quâ quidem omni in re, quum ipse se temperantem neque turbulentum ostendit, tum meritis ab Agamemnone pœnas sumit, nimiamque ejus insolentiam compescit. Explicatu tamen si cui forte difficilius videatur Homeri illud,

Οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν, οὐδ' ἀγανόφρων,
Ἄλλὰ μάλ' ἐμμεμαῶς, Υ. 467.

ubi Alastoris filius ab Achille trucidatus memoratur, in animo ille habeat, Achillem jam e castris exire, Patrocli morte graviter commotum, neque eam clementiam, quâ antea usus fuerat, erga Troas, præstiturum.

Πρὶν μὲν γάρ Πάτροκλον ἐπισπεῖν μόρσιμον ἡμαρ,
Τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτατον ἦεν
Τρώων, καὶ πολλοὺς ζωὸν ἔλον, ἡδ' ἐπέρασσα.
Νῦν δ' οὐκ ἔσθ', ὅς κεν θάνατον φύγῃ, ὅν κε θεός γε
Ἴλιον προπαροίθεν ἐμῆς ἐν χερσὶ βάλῃσι,
Συμπάντων Τρώων, περὶ δ' αὖ Πριάμοιό γε παίδων.

Φ. 100.

Neque igitur Achillem naturâ crudelem fuisse judicemus, sed acri et vehementi vindictæ studio præreptum. Quod

quidem et amicitiae singulari potius tribuendum videtur. Solenne enim apud antiquiores erat, amissos in pugna amicos quanti haberent, quam maximam hostium caede declarare. Quod sane hodie apud Indos Americanos obtinet, qui, non in repugnantes solum, et in ipso discrimine cadentes, sed in captivos etiam gravissimam crudelitatem quum exerceant, honestari se credunt, et perfectae virtutis officio perfungi. Ille autem, de quo loquimur, Achilles, quali sane virtute, quali mentis facultate et corporis caeteri Argivi vigeant, tali et ipse insignis, elatiore quâdam animi magnitudine, et spiritu quasi diviniore, omnibus antecellit. Nam unus ille omnium sortem suam vitae et *διχθαδίας κῆρας* cognoverat; unus ille, quum posset in regna sua incolumis pervenire, certam mortem certae vitae consulto prætulera.

Εὖ νύ τοι οἶδα καὶ αὐτὸς, ὃ μοι μόρος ἐνθαδ' ὀλέσθαι,

Νόσφι φίλου πατέρος καὶ μητέρος.

T. 421.

Quid vero optimae indoli magis consentaneum est pietate illâ, quam Achilles nunquam non præstitit? Absentem Pelea quali cum reverentiâ nominat? Matri quam se morigerum exhibet? Deos in prælium abiturus quis solenniori prece invocavit? Erga senem Phœnicem quis amabilior? In Priamum quis modestior? Priamum scilicet, quem licuit vel occidere, vel captum non sine magno pretio reddere, tanquam patrem quum excepiisset, incolumem et voti compotem e castris remisit.

Sed, ut ad Hectora veniamus, id quærendum videtur, utrum aliquâ virtute, quæ illo tempore haberetur, caruisse videatur ille, quem jam laudavimus. Ecquid in Hectore præclarum elucet, quod non et in Achille pari splendore niteat? Sit fortis Hector, sit magnanimus. Sed sibi parum constare videtur, quum, Paridis injuriam gravissime inculpans, pro injusto Paride strenue decertet, et injustum bellum

finire quum possit, Helenam Menelao non remittat. Benevolum sane illum et amabilem commendat ipsa Helena, mortuum appellans vocibus illis *δαέρων πολὺ φίλτατε πάντων*, et ab uno ex Trojanis Hectore male se nunquam audivisse affirmans. Neque deest singularis in parentes pietas, in fratres benevolentia, in uxorem amor. Sed his omnibus et præclaris virtutibus talis aliquando immanitas accedit, ut vix credere possimus eundem illum esse, quem nuper admirati sumus: ista nonnunquam apparet timiditas, ut, qui modo summâ laude dignus visus est, eundem nunc tantum non ignobilem judicemus. Præcipue vero in Hectore notandum est, præstantiam ejus non tam sustentari, nec tam continuam esse virtutem, quam in Achille, cujus in omni vitâ rerum inter se bene et apte convenientium series exhibetur, quem non poteris non admirari, nisi si nimius forte dolor, aut si nimia forte virtus exarsisse videatur.

Meo igitur qualicumque judicio Achilli omnino danda est palma, quem credo Hectori nec virtute, nec pietate, neque amicitia cedere; qui naturâ ad clementiam longe proclivior videtur, ad quam sane Hector minime: quinetiam insolentia istâ omni, quâ solet Hector tumescere, omnino vacat; et, quum minora professus sit, majora tamen perficit. Hectori porro non licebat, quanquam ipse cuperet, e pugnâ tuto discedere, quod quidem paulo rerum vel gestarum gloriam minuisse videatur, præsertim, ubi cum Achille comparatio instituta est. Sed et ipsam comparisonem vel Poetæ judicio tantum non diremtam crederem. Nam Hectora Homerus dignum esse voluit, qui cum Achille certaret, non illum esse, qui Achillem posset vincere: Achillem voluit Deo minorem esse; Hectora inter heroas, non nisi excepto Pelidâ, *μετ' ἀμύμονα Πηλεΐωνα*, præstantissimum.

- Εὖ γεγῶτ' ἥσχυνε νόσος κακίστα
 Σεῖ' ἄτερ· λυγρᾷ δ' ἄπυρος κεκευθῶς 30
 Ἐν σποδῷ σπινθήρ ἀρετᾶς κατεύδει,
 χα ζάθεος φλόξ
 Ὡκά κεν μαραινομένα κατέσβη,
 Σεῖ' ἄτερ· πολλὰν μὲν ἄβυσσ' ἐρεμνᾶς
 Ἄντρ' ἄλως φαεννοτάτας λίθων ἀκ- 35
 τῖνας ἔκρυσεν,
 Πολλὰ δ' αὐτ' ἔλαμψεν ἄδαλα, καύραν
 Ἄδοντ' θέλξασκεν ἔραμον ἄνθη,
 Τῶς, ἀπαίδευτος Σοφίας, φθίνει νε-
 ανίδος ἀκμά. 40
 Εἰ δέ νιν ποτεῖδε Θεὰ φαεννὰς
 Χεῖρας ἐκτείναισ' ἀρετᾶς τιθάνα,
 Εὐγενῇ τότ' αὖ φράνα θάρσεός τε
 καὶ πεδὰ μόχθων
 Ἐς βαθὺ σκάψεν κλέος, οὐδ' ἔθ' ἀγνὸν 45
 Πᾶξέν οἱ ψυχᾶς κακία ῥέεθρον
 Καρτερᾶς, ἴνις δ' ἀπέβλασθεν ἐσλῶ
 πατρὸς ἀμείνων.
 Ἡ νέας ἀποφθίνει ἔλπις ἀκμᾶς;
 Ὅν' μελίγλωσσοι δὲ γένοντ' ᾠδοὶ, 50
 Πάνσοφοι βουλαφόροι, ἐν μάχαις ἥρ-
 wes ἅπτοι.
 Ἀφθίτων ψυχὰι νεκῶν ἀγαναί,
 Κῦδος αἴας ἀθάνατον Βρεταννᾶς,
 Μάρτυρ' ὑμῶν ἀτίδιον κάλημι 55
 δόξαν ἀγάσδων·
 Ἦς, ὃν ἐννοίας ὀρανῶ ποτ' αὐλᾶν (Newton)
 Ἄρμ' ἐπᾶρεν ὑψίτατον, τὸ νωμῶν
 Ἀστέρων διᾶξε φλόγ' ἀλίωτε
 πᾶμβοτον αὐγὰν 60

- Ἦς βαθυσχοίνοις ἐπ' Ἄωνος ὄχθαις (Shaksp.)
 Ὅς γεγώς, λαμπρῷ καθαρὰν ἐς αἶγλαν
 Αἰθέρος πρᾶτος μὸλ', ἀναξιφόρμιγξ
 φαντασίας παῖς.
- Οὐδ' ἐλάσσω κῆνος, ἀνόμματον φῶς, (Milton) 65
 Τὸν πτέρυξιν ἀμβροσίαις ἐφεδρον
 Μοῖσ' ὑπὲρ φλογῶπα πέλαξε κόσμῳ
 τείχεα, θεῶν
- Κλᾶθρ' ἀνοίξαντ' Ἀλυσίῳ πυλάων,
 "Αφθιγόν τ' αἶγλαν ποτιδόντ'; ἀριθμον 70
 Ψάμμος ἐκφεύγει· τί κε, Μοῖσα, λέξαις
 θέσκελα φωτῶν
- "Εργα, γᾶς ματρὸς κλέος; αἶρε νάσω
 Κύνδιμον τῶδ' ἀγλαΐαν, ἴν', ὥρη θ'
 Ἑλλάδος φίλαν τε λιποῖσα Ῥώμαν, 75
 πότνια χαίρει
- Θεὰ νέοις Ἑλευθερία θρόνοισι,
 Τὰν φίλησ' Ἀρης, φιλέοντι Μοῖσαι,
 Τὰν δαφναφόρος Σοφία φίλησιν
 ἔξοχα χωρᾶν 80
- Τιν γὰρ ὦ σεμνὰ διδύμοις μεγίστοις
 Δῶρα βωμοῖς προσφέρομες, παρ' ἔδρα
 Τιμίῃ Γράντας, χλοεραῖς τ' ἐφ' ἀγνᾶς
 Ἰσίδος ὄχθαις,
- Τιν, φιλίστα δαῖμον, ὀφειλομες τῶν 85
 Πρὸν ἀγέρων αἰθαλῇ τε φάμαν
 Ἠρώων, οἳοί τε ποτ' ἔσσαν, οἳοί τ'
 αἰὲς ἔσσονται.

SYRACUSÆ AB ATHENIENSIBUS OBSESSÆ.

“ Quò, mente capti, quò ruitis ? quibus
 Terrarum in oris ponitis imperi
 Fines ? ” Athenarum superbas,
 Hæc, Pericles miseratus arces,
 Hæc, dum vigebat consilio potens, 5
 Hæc, morte in ipsâ, verba dabat suis.
 Sed dira regnandi libido
 Sollicitat, neque currus audit
 Præceps habenas, quum sæmel excidit,
 Qui temperatos flectere ad exitus 10
 Auriga, noratque insolentes
 Justo animos cohibere fræno.
 Ergò rubentes plus vice simplici
 Cruore fluctus Cecropio tuos,
 Anape, vidisti ; sub undis 15
 Scuta virûm galeasque inanes
 Torquere gaudens corporaque hostium.
 Quippe omnis illo spes cecidit die,
 Et Atticæ Fortuna laudis,
 Quo Lacedæmonis Tarenti 20
 Stetère puppes littore ; nam Laco,
 Lecto per urbes milite barbaras,
 Ceu sæpe per cælum nivales
 Agglomerant nebulæ procellas,
 Ætnæque tandem in culmina corrunt, 25

Olim impotentes egit ad impetus
 Junctas cohortes; proque salvis
 Dona Syracosiarum maritis
 Tulere nymphae. Sed neque feminae
 Vano paventes palluerant metu : 30
 Cum staret inspectans in urbem
 Desuper, exitium famemque
 Minatus ingens Cecropidum labor;
 Et, classe portus et maria undique
 Tenente, paullisper fugatae 35
 Densae iterum ingruerent tenebrae.
 O pæne victor, nominis Attici
 Spes altera, O cui vivida praeliis
 Tum corda, tum spectata virtus,
 Vim revocans animosque fessis, 40
 Quum Luna tantas haud miserans vices
 Victis negaret deficiens facem,
 Et quum laborantes catervæ
 Assinari obruerentur alveo.
 Ornate, Musæ Sicelides, locum, 45
 Ornate sertis busta ducum piis,
 Quos sorte conjunctos acerbâ
 Perdidit ambitio suorum.
 Nam quis silebit te, male providis
 Qui semper obstans consiliis sagax, 50
 Tandem ferebaris procellâ,
 Digne senex meliore fato.
 Morboque curisque, heu, quoties dolens
 Vultu gerebas lætitiâ, tuis
 Solamen, uni tristis ipsi, 55
 O patriæ nimium fidelis?
 Sed, te relicto, Socraticus puer
 Sacræ abnegarat se comitem rati

Longinqua frustra metienti,	
Et Lacedæmonias ad urbes	60
Gratus per undas transfuga venerat :	
Fastidienti nempe aderat dolor	
Infestus, et sævis agebat	
Ambitio juvenem flagellis.	
Talem auspicati gloria principi	65
Superbientes ducit ad exitum ?	
Nam cuncta terrarum, potentes	
Æquoris, imperio subacta	
Vani putabant Cecropidæ suo.	
Ergo insolentes, en, patitur vices,	70
Et mœret, hostilis catervæ	
Ludibrium, Siculis in arvis	
Captiva pubes, quot neque carceris	
Gelu, nec ardor torridus, enecans,	
In vincla servarit, probrosi	75
Reliquiæ et monumenta belli.	
Sed dulcis olim dat miseris opem	
Euripidei nœnia carminis,	
Dum victor invita subactus	
Cecropios bibit aure luctus.	80

NAVIGIUM VI VAPORIS IMPULSUM

MANE novo, veluti dubium Sol debilis orbem Vix effert; cœlum ingressus, rapit, inde, nitores Usque novos, donec terras et cœrula ponti Maturæ pleno irradiet fulgore diei :	
Igneæ sic penitus divini elementa vigoris	5
Mens humana fovet; sic, vires tempore sumens, Intima tardatis accendit lumina flammis, Dum nova paulatim labens miracula pandat Sæclorum series, Sapientiaque aucta recentes	
Usque sibi res subjectet, tenebrisque remotis, Serviat artifice cedens Natura labori.	10
Primus nauta rudem instruxit de cortice cymbam, Notaque sollicito legit vix littora cursu ; Vertice montano dereptam hinc alter apertis Intrepidus spatiis pinum commisit, et auris	15
Fortia vela dedit; tum Vis Magnetica cæcam Edocuit sub nocte viam, longæque repertis Artibus et sacro viguerunt lumine terræ.	
Non tamen hic cessat tanto satiata triumpho Vis animi; tentanda via est, qua temnere ventos Obstantisque undæ motus, velisque carentes, Detur, et invito naves propellere cœlo.	20
Nec mora; miranti jam nunc ratis, aspice, porta Prosilit; a tergo spumant sulcata carinâ Æquora, sulphureoque exactus vertice, fumi	25

Volvitur ater odor; gemino tum verbere raptim
 Exsuperant spatium luctantis bina profundi
 Remigia, humanæ nequaquam obnoxia dextræ.
 Indignata vadis vexati gurgitis ira
 Frendet, et eversæ vis subdita fervet aquai. 30
 Tantum opus inspicere, et rerum recludere causas
 Mens avet, et lætum pavitat molita laborem.
 Scilicet, insinuans sese, corpuscula fervor
 Laxat aquæ, solitoque vetans coalescere motu
 Perpetuâ in calidos expandit lege vapores, 35
 Qui spatia ampla petant, prorumpantque omnia cursu,
 Aut vacuum immisso densati frigore linquant.
 Hæc Natura dedit sollerti provida curâ
 Principia. Hinc arctis infra fornacibus ardor
 Igneus, et vasto circumdata flamma lebeti 40
 Exagitat vivos per devia claustra calores.
 Huic superimposito fervens ex ære vaporem
 Unda ciet, pressâque furens exæstuat irâ.
 Inde, errore vago complens arcana tuborum,
 Spiritus effrænis ruit, impulsuque secundo, 45
 Implet uti sano venas in corpore sanguis,
 Percurrit varias partes, totamque gubernat
 Lege sua, invisus, navem; tum denique, victus
 Frigoribus, redit in sese, justosque liquores
 Exhausto tandem immittit revolutus ahen. 50
 Prima adeo teretis moles calefacta cylindri
 Hinc illinc alterna patet, geminisque vaporem
 Accipit immisum portis: hinc massa movetur
 Infixa impulsu duplici, supraque receptâ
 Vi premitur, per inane cadens: nam utrinque vacefit 55
 Frigore densanti spatium: spirabilis inde
 Infusus contra vapor, atque elata vicissim

Massa redit ; premitur rursus, celerique recursu
 Summa petit ; simul adjunctam conamine vasto
 Summovet ipsa trabem, paribus tollensque premensque 60
 Ictibus ; hinc axis pendet ; tum circulus, infra
 Additus, incerto sua per vestigia jactu
 Passibus haud æquis properat ; circumdata motus
 Cui regit, et magno velox rota volvitur orbe.
 Quid plura ? An memorem ferrum, innexasque catenas, 65
 Remigiumque rotæ affixum, geminosque retortæ
 Orbes perpetuis qui obstant anfractibus undæ ?
 Vix tamen adstantis poscit tam vasta ministri
 Moles auxilium ; ipsa suos sibi sufficit ignes,
 Ipsa suos magno latices infundit ahenis, 70
 Et celerem justo cohibet moderamine cursum.
 Præterea, nimio si olim liquor excitus æstu
 Plus æquo exsultet, durataque claustra furentem
 Vix capiant ; facilem ipse vapor sibi pandit ad auras
 Inde viam, tutisque erumpit ad æthera valvis. 75
 Ni faciat, triplicis circum munimina ferri
 Impatiens rumpat, magnoque avulsa fragore
 Arma ratis, tabulasque ferens, ambustaque membra,
 Evomat ingentem vada per tremefacta ruinam.
 Quum tamen ars tantos pellat segura timores, 80
 Suave, ubi sopitæ ponto siluere procellæ,
 Carbasaque in malo languent, remusve laborans
 Vix movet invito lentos conamine fluctus,
 Conspicere, ut validis ratis acta vaporibus, intus
 Vi tremefacta suâ, velocique impete vibrans, 85
 Radit iter liquidum, celeris nihil indiga venti.
 Nec minus, adversis horrent ubi concita flabris
 Æquora, et incerto vada per stridentia navis

60 Working-beam.
 66 Paddles.

61 Crank.
 75 Safety-valves.

64 Fly-wheel.

Velorum auxilio rapitur diversa, ruentis	
Ludibrium tempestatis, luctansve per undas	90
Difficilem ad ventos obliquat devia cursum,	
Cedendo superans; faciles secura suâ vi	
Illa secat fluctus, vivoque animata vigore,	
Recta petit tutam proprio quasi numine metam,	
Dum parent elementa, ignisque, et pontus, et aer.	95
Non aliter, quam qui certo freta turbida vitæ	
Progressu superans, sinuosas despicit artis	
Ambages, sibi confusus, tardosque timores	
Fortunæque moras majori comprimit ausu.	
Talia magnarum captos spectacula rerum	100
Delectant oculos, seu quâ Thamesina calores	
Unda sub æstivos languens fluit, undique læto	
Turrigera admirans celebrari littora cœtu,	
Et gratum placido gaudens onus accipit amne;	
Seu tranquilla ratis percurrens sequora, motu	105
Dimovet insolito, taciti qua Jura Lemani	
Obscurat vitream vicinâ mole quietem,	
Et dubii in liquido redduntur marmore montes.	
Non tamen hanc felix longis regionibus artem	
Invidet Europe, tanto neque sola beatam	110
Munere se jactat, non qua ditissima frugum	
India odoratas gremio dat prodiga messes,	
Dona negat Pallas; sed enim, quo littore ductor	
Invitos Macedo cursus frænavit equorum,	
Audiit insolitos motus, irataque Ganges	115
Flumina vitrici sensit violarier actu.	
Quaque giganteis æterni rupibus Andes	
Occiduo terram despectant sole tepentem,	
Hispanasque lacus qua Mexicus alluit arces,	
Jampridem artificis populus miracula dextræ,	120
Et sophiæ agnoscit laudes; neque prora recenti	

Arte timet penetrare undas, qua plurima circum
Dives Atlantei gremium notat insula ponti.

Hic tamen, ignaræ gentis terrore fatigans
Religio indoctas vexabat nautica mentes ; 125
Nempe ubi visa nigris jactare immista tenebris
Lumina, sanguineoque undam tinxisse rubore
Nocturnam, ventosque ratis sprevisse morantes ;
Fatalem timuere trabem, quæ, sola, furore
In medio cœli atque maris, contraria vento 130
Solvere vela potest, secumque, exosa, procellas
Perniciemque vehit, certæ præsaga ruinæ.

At quibus edoctas melior Sapientia mentes
Armavit, magno commoti pectora amore
Eximium spectamus opus, sanctosque magistros, 135
Qui tales homini vitam excoluere per artes,
Prosequimur studio ; nec, quem genuisse Columbi
Exsultat tellus, quo tanta auctore potestas
Prodiit oceani victo dominata furori,
Displicet Angliacæ modulis celebrare Camænæ. 140
At tibi promeritam majori voce, Britanne,
Fama feret laudem, ipsius qui magna Vaporis
Primus ad humanos flexisti sedulus usus
Munera : te grati cives, te patria lauro
Perpetuâ decorat, clarisque beata repertis 145
Unanimo tellus bustum cumulavit amore.

Quin, si felices animæ, quæis vita recessit,
Despectare queant tellurem hominumque labores ;
Credo equidem auctarum te jam lustrare tropæa
Artium, et egregios, quorum pars ipse fuisti 150
Maxima, conatus, solatiaque addita vitæ.
Credo equidem sancto pectus fervore triumphos
Præcipere instantes, sæcli quum cœpta prioris

NAVIGIUM VI VAPORIS IMPULSUM. 185

Æmula magnorum explebunt inventa nepotum.
Nam veniet, nec longa mora est, felicior ætas, 155
Quum tanta humanum minuent benefacta laborem,
Profusasque, velut contracto tramite, merces
Unda feret; marium temnent spatia invida junctæ
Fœdere concordi gentes, auroque reducto
Somnia priscorum cedent clarissima vatum. 160

HENRY LUSHINGTON. 1828.

THE ISRAELITES IN THE WILDERNESS.

HARK, from thy depths, thou Erythrëan main,
 Unpeopled Memphis asks her sons in vain,
 Asks back those hosts, her pride and strength before,
 Who ne'er shall tread her widow'd mansions more.
 At eve, that Red Sea bask'd in sunset's glow, 5
 And gently heav'd with wonted ebb and flow :
 Yet there, when morning broke, the Man of God
 High o'er the waters wav'd his mystic rod,
 And bade the floods congeal, the surge divide
 In crystal ramparts o'er the fetter'd tide, 10
 As if some icy spell had lull'd to sleep
 The restless spirit of the rolling deep.
 Releas'd at last from Pharaoh's tort'ring chain,
 The sons of Israel reach'd that barrier main ;
 There, wond'ring, saw the pathway wide and free, 15
 And trod in safety thro' the parted sea.
 With steel-clad myriads and with iron car,
 Press'd on their flying trace th' Egyptian war,
 Till, from on high, those sever'd hosts between,
 Th' Almighty flung the pillar's cloudy screen ; 20
 And breath'd his blast, and bade an ocean flow
 With unchain'd billow o'er the heathen foe.
 Rider and Steed, the Monarch and the Slave,
 Sunk 'neath the fury of the reflux wave,
 O'erwhelm'd, engulf'd ; save those, the surges bore 25
 In heaps to moulder on the desert shore.

Meanwhile, from Judah's liberated throng
Exulting Gratitude bursts forth in song ;
Then, forward, o'er lone Etham's scorching waste,
In mingled files the fainting myriads haste, 30
Manhood, and Age, and Woman's gentler charm,
And Infants pillow'd on a Parent's arm.
Meek at their head the Prophet-chief appears,
Grey, but erect in venerable years ;
His high command anointed Aaron shares, 35
Kindred in blood, and brother of his cares.

Around, the Desert spreads its boundless gloom ;
So dim, so dead, it seems like Nature's tomb ;
Save, where the Camel seeks some distant spring,
Or lonely Ostrich scuds with flapping wing : 40
Above, the sun's intolerable glare
Burns the red ground, and lights the glowing air ;
Nor arching foliage meets the noontide rays ;
Nor Zephyr's breath with cooling fragrance plays.

Yet, favor'd Race, for thee thy Heav'nly Guide 45
Exhausted Nature's every want supply'd.
Tho' fond regret sigh'd o'er far-fading hours,
Nile's sev'n-fold streams, and Egypt's happier bow'rs,
He, bounteous still, with watchful mercy gave
A sweetness, not its own, to Marah's wave : 50
With breezy morn ambrosial sweets he pour'd,
And fainting man with angel's food restor'd ;
Bade the dim eve on dewy pinion bear
A feather'd banquet through the teeming air ;
From the cold rock obedient fountains burst, 55
Cool the parch'd lip, and slake the wand'ers' thirst.
Still rose by day the guiding cloud ; by night
Still mov'd on high the column's fiery light ;
Yes, mid those orbs, which look from heav'n afar,
Gleam'd the bright beacon, neither moon nor star, 60

Spread thro' the dark'ning skies its golden glow,
And shone reflected in the sands below.

Then too, beheld with many a wond'rous sign,
In full effulgence beam'd the light divine :
When Sinai rock'd, and from its smoking womb 65
Shooting red volumes thro' th' encircling gloom,
Told that himself, the God of Israel, came,
Girt with Omnipotence, enshrin'd in flame.

The lightnings flash'd ; the thunder's pealing sound
Incessant roll'd its wond'rous courses round ; 70
And, breath'd by viewless hosts, the trumpet's note
Th' astonish'd ear with awful loudness smote :
Thick clouds and darkness wrapt the mountain's head,
And, at its base, the People shook with dread.

Yet one there was, whom Judah's Lord allow'd 75
To pierce the gloom of that majestic cloud.
The Chief drew near, whose strengthen'd orbs might see
The blaze of light, th' all-glorious Deity.
Unscath'd, unharm'd, the hallow'd mount he trod,
And held mysterious converse with his God. 80

Hail, Holy One, for whom th' avenging Lord
Stay'd the red bolt, and dropp'd the fiery sword,
And gave th' eternal statutes, that shall bind,
Thro' rolling years, the myriads of mankind,
The words divine, that shall not pass away, 85
Tho' worlds dissolve, and heav'n and earth decay.

While such bright proofs of heav'nly love combine,
Could cold distrust, and thankless pride repine ?
Could Judah's hosts to lifeless idols bow,
And breathe at heathen shrines th' unhallow'd vow ? 90
Witness, great Chief, how oft their crimes demand
The slumb'ring vengeance of th' Almighty hand.

Lo, thrice a thousand by the sword expire,
And myriads feel the all-devouring fire.

Wide-wasting plague th' apostate sweeps away, 95
And the deep earth yawns rav'ning for her prey ;
And vipers, springing from the pregnant ground,
With venom'd fang inflict the mortal wound.

Vile ingrate race : yet, frail ourselves, and weak,
E'en mid our censure, Pity's voice should speak. 100
Have *we* allow'd no bitter murmurings birth,
With life, our pilgrimage, our desert, earth ?
Indulg'd no rebel thought, no weak complaint,
Ne'er felt our courage ebb, our faith wax faint ?
Ne'er o'er imagin'd evils lov'd to brood, 105
Mid countless blessings from the Source of good ?

What woes, what ills, was Judah doom'd to bear,
While Hope deferr'd fast sicken'd to despair ?
Twice twenty winters mark'd their ceaseless toil,
Twice twenty summers fir'd the travers'd soil. 110

Yet still, by Heav'n imperishable made,
Nor chang'd the sandal, nor the vest decay'd ;
Yet still the six-branch lustre's hallow'd light
Broke in pure radiance on the heathen sight ;
Still o'er the golden Cherubim's abode 115
The God of Gods in hov'ring splendor rode ;
Still Judah's Lion shone the Lord of war,
And in full blaze rose Conquest's crimson star :
Yes, brightly rose, when he, th' entreated God,
To dust the heathen in Rephidim trod : 120

With pale dismay on guilty Canaan prest,
And crush'd on Jabez Sihon's tow'ring crest :
When the fierce vengeance of his conqu'ring sword
On Edrei's giant King the Hebrew pour'd :
And beam'd still brighter, when in Moab's fight, 125
Midian's five Monarchs quail'd to Judah's might.

Such were the glories Beor's son foretold,
When Fate and Heav'n his darker thoughts controll'd.

He strove to curse, but felt the hallow'd fire,
 Kindling within, th' unwilling words inspire ; 130
 The words of God, that would not be suppress,
 " Israel, I bless thee, and thou shalt be blest ;
 A royal sceptre shall adorn thy line,
 And the bright Star from Jacob's issue shine."

The triumph 's won ; but where the soul of fire 135
 To wake the rapture of the sleeping lyre ?
 Miriam lies dead on Sin's deserted shore ;
 Her voice shall sing, her timbrel sound no more.
 On Tor's bleak summit lowly kneeling down
 The Pontiff yields the sacerdotal crown ; 140
 The glitt'ring gems, that deck'd his breast, are gone,
 And all the Father's honors grace the Son.

But he, the Chief, on whose irradiate brow
 Beam'd the full Deity's imparted glow,
 Who bade the brazen serpent's blest controul 145
 From tort'ring pangs relieve th' expiring soul,
He surely lives to lead the rescu'd host
 To promis'd bliss, and Canaan's happier coast.

Alas, that heart the fruits of sin could bear,
 For human frailty mix'd its leaven there ; 150
 And pride, which death, too early, must atone,
 Dar'd madly call the heav'n-lent pow'r its own :
 Therefore he dies ; and Joshua's voice shall guide
 The wand'ring tribes thro' Jordan's sever'd tide,
 Shall bid the Sun his fiery wheel delay, 155
 And the pale Moon her mazy courses stay.

Therefore he dies ; but, wond'rous e'en in death,
 Angelic hosts receive th' expiring breath ;
 And, buried deep in Pisgah's hallow'd gloom,
 Angelic hands prepare the viewless tomb. 160
 His dirge is chaunted by a nation's tongue ;
 His fun'ral hymn by myriad voices sung.

Yet, ere th' animating spirit fled,
 Ere death's cold shadows gather'd round his head ;
 'Twas his to view from Pisgah's hallow'd height 165
 The future scenes of Judah's conqu'ring might ;
 To scent soft perfumes melting in the air,
 Which breezy gales from dewy Hermon bear :
 'Twas his to gaze on Sion's sacred hill,
 Where liquid music sounds from Siloe's rill ; 170
 Where teeming flocks stray o'er the flow'ry plain,
 And balmy moisture swells the golden grain ;
 Where rich in nectar melts the purple vine,
 And the green olive's native clusters twine ;
 Where waves of milk with snowy whiteness flow, 175
 And honied dews like streams of amber glow.

And in that hour e'en holier visions stole
 With gladd'ning splendor o'er his parting soul ;
 Thro' death's dark film he view'd with kindling eyes
 The Day-spring break, the Christian Canaan rise, 180
 With Faith's keen glance, saw heav'nly blessings near,
 Heard heav'nly accents with prophetic ear ;
 And hail'd that voice, which bade man's sorrow cease,
 "To God be Glory, and on Earth be Peace."

FREDERICK WALFORD. 1828.

TRANSLATION.

SHAKESPEARE'S "TAMING OF THE SHREW."—Act V. Scene 2.

CATHERINE.

Αἰδώς, ἀνάπτυσσ' ἀγρίαν σκυθράν τ' ὄφρυν,
 μηδ' ὀμμάτων τόξευε λωβητοὺς βολὰς,
 βλάπτουσ' ἀνακτα, δεσπότην, ἐπιστάτην.
 καὶ γὰρ, πικρὸν λειμῶνας ὥς κρύος δάκνει,
 μορφῆς μαινεῖς ἄνθος, ἡ δ' εὐδοξία 5
 δεινὴ θυέλλη ξυγχυθεῖσ' ἐξίσταται·
 οὐδ' εὐπρεπές τι τοῦτό γ', οὐδ' ἐράσμιον.
 γυνὴ χολωθεῖσ', ὥς ὕδωρ κυκώμενον,
 αἰεκές ἐστι, θολερὸν, ἀστεργές, παχὺ,
 οὔτω δ' ἔχοντας, οὐδ' ἐὰν διψῇ μάλα, 10
 πιεῖν ποτ' ἀξιοῖ τις, ἢ θιγεῖν μόνον.
 ἀνὴρ πέλει σοι δεσπότης, βίος, φύλαξ,
 ἀρχὸς, τύραννος, σοῦ δὲ κήδεσθαι φιλεῖ,
 βιοτῆς τε τῆς σῆς, σῶμ' ἐπ' ἀλγεινοῖσι δούς
 πόνους, καθ' ἀλά τε, γῆν θ' ὅμως, δυσχείμερον 15
 ὄρφνην, ἀγρυπνῶν, καὶ πανήμερον κρύος,
 σὺ δ' ἔνδον, ἀφοβος, ἀσφαλῆς, θάλπει γυνή.
 μίσθον δ' ἀπαιτεῖ σ' οὐδέν' ἄλλον, ἢ μόνον
 ἔρωτα, παιδρὸν ὄμμα, καὶ πειθαρχίαν·
 χρειὰς τοσαύτης ὥς ἄγαν φαῦλον τέλος. 20
 οἷαν γ' ὑφείλει κοιράνους ὑπήκοος,

τοίαν γυναῖκα τᾶνδρὶ δεῖ τιμὴν φέρειν.
 ὅταν δ' ἀσελγῆς, δύσκολος, τλήμων, πικρά,
 καλῶς φρονοῦντι μὴ ξυνεκφέρειν θέλλῃ,
 πῶς οὐ πανούργος, πρόδοις, αἰσχίστη πέλει, 25
 ἐχθρά τ' ἐρώντι δυσμενῆς ξυνευνέτῃ;
 αἰδῶς ἔχει με τοῦ γυναικείου γένους,
 ὡς ἄφρον ἐστίν, οἷσιν εἰρήνην φέρειν
 χρῆν προσκυνούσας, τοῖσι δ' ἐπισείειν ἄρην,
 ἀρχὴν τ' ἐπαιεῖν, σκῆπτρα, καὶ τυραννίδα, 30
 ὅπου πιθέσθαι δεῖ σφ', ὑπηρετεῖν, ἐρᾶν.
 τίφθ' ἀβρόν ἡμῖν, οὐλον, ἀσθενὲς δέμας,
 μόχθοις ἀχρεῖον καὶ πύνοις ἀγωνίοις,
 εἰ μὴ φρενός τε καὶ τρόπων ἐκηλίαν
 τοῖς σώματος ξυνψδὰ χρῆ νόμοις ἔχειν; 35
 ἵτ' οὖν ἀσελγῇ θρέμματ', ἀσθενῇ δ' ὅμως,
 ἐμοὶ ποτ' ἔξει θυμὸς, ὡς ὑμῖν, μέγας,
 ἐμοὶ δ' ὑπῆρχεν αἰτία πλείων ἴσως,
 βολῆς σκύθρωπον ὥστ' ἀμείψασθαι βολὴν
 κακῶν τε κακὰ. νῦν οἶδα, δύνακας ὧς, βέλλῃ, 40
 σθένος δὲ παντὸς ἀσθενέστερον πέλειν.
 ὃ δ' ἐσμέν ἤκισθ', ὡς μάλιστ' εἶναι τόδε
 δοκυῦμεν' ὀργὰς οὖν ἀνωφελεῖς σχέετ',
 γυναῖκες, ἀνδρὸς χεῖρας ὑποθεῖσαι ποδὶ.
 τεκμήριον δὲ τοῦδ', εἴαν θέλλῃ, τέλους, 45
 χεῖρ ἥδ' ἐμὴ πᾶρ', εἰ τόδ' ἡδονὴν φέρει.

HENRY LUSHINGTON. 1828.

NESTOR CUM ULYSSE COMPARATUR.

Quæ summa Poetices laus est, mores hominum exprimere, eam unus ex omnibus Homerus omnium sæculorum suffragiis tulit, quippe qui carminum suorum quum singulas mirâ quâdam varietate personas distinxerit, tum propriis unamquamque aptisque verbis pariter et factis ornarit. Atque in bellicâ quidem re satis constat, qualis cuique persona attributa sit; si verò ambigitur de consiliis Nestoris et Ulyssis, si quæritur uter eorum Achivis plus profuerit, liceat, pauca de beneficiis utriusque, eloquentiâ, atque ingenio, colligentibus, sententiam nostram qualemcunque proferre.

Ut autem de beneficiis primùm dicamus, jam ab initio Iliadis quantum inter studia amborum intersit, exempla collata docent. Agamemnona enim et Achillem superbiâ et irâ graviter commotos, Nestor ad pacem et amicitiam revocare conatur, atque id saltem efficit, ut cœtus dissolvatur, neque in apertam vim discordia exardeat. Neque in hoc tantùm loco, sed per totam Iliada, saluti Græcorum et commodo Nestor consulit: timoris enim inscius alios, formidinem omnem ut abjiciant, quàm diligentissime commonet. Omnium rixas componere cupit, viresque adversus communem hostem conjungere. Rei militaris optime peritus multa utilia suadet, qualia sunt, castra muro circumdare, custodes ad portas ponere, quæ summam benevolentiam testari non minus quam experientiam æquissimus quisque agnoscet.

Legatio ad Achillem mittitur auctore Nestore, ejusdem consilio castra Trojanorum explorantur: neque illi parva religionis laus adjudicanda est, quod ipse Graiis ab Hectore oppressis otium a Jove per pietatem suam impetrat.

Sed, Nestori laudem meritam concedentes, illud Ulyssi tribuamus, quod Achivis beneficia non minora contulit. Ambo quidem principes sunt, sed in suo uterque genere princeps. Nestoris est conciliare potius, Ulyssis imperare. Ad placandas regum iras ille magis idoneus videtur, hic ad cohibendas plebis seditiones ipsâ naturâ instructus. Minerva enim jubente, Ulysses, quum in eo jam sit exercitus ut fugere meditetur, ducibus suadet ut prioris famæ reminiscantur; plebem sub imperium regis reducit; Thersitæ insolentiam refringit; denique universorum animos, Deorum portenta commemorans, renovat atque confirmat. Neque hoc semel efficit, sed postea regem ipsum timore perculsum graviter sed non indecorè objurgat, unusque ab omnibus Graiis infamiam avertit.

Ulyssem si quis timiditatis arguere cupiat, qui religioso pavore perculsus in naves refugerit, idem meminerit, eum non solum, sed una cum omnibus præter Tydiden ducibus refugisse. Summam autem Ulysses virtutem declarat, quum in pluribus pugnis, tum ubi ab omnibus desertus, solus universorum hostium, fugam dedignatus, impetum sustinet.

*οἶδε γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο·
ὁς δὲ κ' ἀριστεύῃσι μάχῃ ἐνι, τόνδε μαλὰ χρεώ
ἐστάμεναι κρατερῶε, ἥτ' ἐβλητ', ἥτ' ἐβαλ' ἄλλον.*

Virtute ergo et consilio, quamvis ambo sint insignes, plurimum tamen inter se dissimiles sunt: Ulysses sagacissimus; Nestor prudentissimus: ille futura prospicit; hic praesentibus rebus consulit.

Nec tamen eloquentiae locum praetereamus, sed in eo

præcipuè meminerimus qualem utrique sermonem Poeta attribuerit. Lenitate orationis omnibus præstat Nestor,

τοῦ καὶ ἀπὸ γλώσσης γλυκίων μέλιτος ῥέειν αὐδῇ

qui quum aliis rationibus optima suadet, tum in eo maximè valet, quòd priorum revocare facta, et unus omnium potest audientes ad eorum virtutem imitandam excitare. Hoc, Hectori ut occurrant, Achivos commovet; hoc, Patroclum in bellum reducit; Antilochoque suo, stadium ineunti, prudentissimi consilii est auctor.

Sed nihil eloquentiâ Ulysses Nestori cedit, si quid enim illi experientia propter annos minor sit, hoc ingenii vis satis superque compensat. Nemo Graiorum aut Trojanorum præter ipsum Ulyssem illa laude dignus est, in quâ conspectare videmur summi oratoris dignitatem, gravitatemque omni actione potentio rem.

*ἀλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἱεῖ,
καὶ ἔπεα νιφάδεσσιν ἰοικότα χειμερίσιν,
οὐκ ἂν ἔπειρ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος.*

Ulyssi autem dicendi genus tribuendum est, quale in laudibus Antonii M. Tullius* descripsit. Honestè enim cedendi, acriter insequendi, varique sermonis, clarissima exempla in illâ apud Achillem habitâ oratione inveniemus.

Nec jam aliorum carmina respicere oportet, nec, si quis mendax et fraudulentum Ulyssi ingenium, aut Nestori garulitatem senilem tribuerit, illa jam curemus. Per totam enim Iliada nihil tale videmus. Ubicunque, in summo periculo, summo opus sit ingenio, Ulysses auxilium libenter affert. Non tantum aliorum rixas componere, (quod in legatione ad Achillem missa, et in re Thersitæ videre licet)

* De Or. iii. Forte, vehemens, commotum in agendo, ex omni parte septum, acre, acutum, enucleatum, in unâquâque re commorans, honestè cedens, acriter insequens, terrens, supplicans, summâ orationis varietate, nullâ nostrarum aurium satietate.

sed etiam, quo minus rixis impediatur, ipse se retinere cupit. Neque enim Agamemnoni graviter et temere objurganti irascitur; sed brevi et præclarâ oratione suam conservat dignitatem, et, factis non verbis respondere se velle, ostendit. Nestori autem minimè dedecori sit, qui sæpe existat "Laudator temporis acti, Se puero." Nam tum temporis neque annales scripti fuerant, neque carmina decantabantur, quæ majorum virtutem revocarent "Vita mortuorum in memoriâ vivorum."

Leniores sane quæ vocantur virtutes, in belli laboribus adeundis minimè versantur, neque in Iliade exquirendum est qualem se in familia sua atque intra domesticos parietes quisque præstiterit. Sed et illud animadvertendum est paterni amoris indicia quum in altero apparere, qui suos secum ad bellum profectos hortetur atque admoneat, tum in altero, qui absentis filii sæpius testetur se non oblivisci, cum dicat

Μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην·

et illa

*ὄψεαι, ἣν ἐθέλησθα, καὶ, αἶ κέν τοι τὰ μέγλε,
Τηλεμάχοιο φίλον πατέρα προμάχοισι μίγνεν.*

Eorum vero, qui, pari virtute, pari benevolentia, insignes, ambo suis maxima beneficia contulerint, quamvis Nestora egregiis ante alios Agamemnon laudibus extollat, alterum alteri præponere ne velimus; sed, quum neque Ulysses sine Nestore, nec Nestor sine Ulysse Trojam expugnârit, suam utrique laudem adjudicantes, Nestora sane propter experientiam saluti omnium prospexisse, Ulyssem vero solertiâ suâ, eloquentiâ, manuque, ut, quæ recte consulerentur, rata forent et perfecta, id egisse et curasse censeamus.

Γ Ἠ Ρ Α Σ.

Μὴ σύ γ' ἐν λευκαῖς θυόεντα χαίταις
 στέμματ' ἀνθέων ῥοδέων πλέκοιο,
 ὅστις ἐμβαίνεις, θανάτῳ πελάζων,
 γήραος οὐδῶ.

Χαιρέτω ποτίσματος ἀμπελοῦργου 5
 εὔιον νέκταρ, νυχλίων τε φέγγος
 λαμπάδων τέρψει τε χόρων, λυράς θ' ἀ-
 δύπνοος αὔρα.

Φράσσεται γὰρ νῦν ἀκοᾷς κέλευθος,
 νῦν ἀνόμματος βλεφάροις ὁμίχλα. 10
 οὐδ' ἐν εὐγνάμπτοις μελέεσσιν, ἀ πρὶν,
 ἐντὶν ἔτ' ἴσχυς.

Ἢ κόμας πέφενγ' ἐράτεινον ἄνθος,
 πορφυρά τ' εἶδους χάρις· ἧ πέφενγεν
 ἄδονᾶν ἔαρ βραχὺ, νυκτὸς ὡς ἀ- 15
 μαυρὸν ὄνειρον.

Ἀλλὰ τιν, νῦν μὲν σοφίᾳ παρέδρως,
 κήρεταῖς πέμπει χάριτας συνέργως,
 οὐκ ἔθ' ἱμεροῖ' ἐφιεῖσα Κύπρις 20
 μαινάδ' ὄϊστον.

Ἰζάνει δὲ πλασίον εὐσέβεια,
 κοιμάοισα θυμοδακεῖς ἀνίας,
 χαρμάτων δὲ νυμασσύνα φιλεῖ νε-
 ανίδος ὥρας

Αὐθ' ἐπαυρεῖν, κᾶν βίος ἀλγέων τι 25
 λυπρὸν ἐμπλέξῃ, γλυκερά δι' ὥρας
 δειέλας, μεσαμέρινον μετ' ὄμβροιν,
 αἰθέρος αἴγλα.

- Ἦφλεγεν μοῖσά τραγικῇ Σοφοκλῆς,
καὶ γέρων, ὕμνων φυγὰδ' ἐκ πατρῴας 30
ἐστίας γέροντ', ἀλαῶ τε κούραν
πατρὸς ὀδαγόν.
- Ἀδύφωνος δ' Ἑσπερίας μέλισσα
φροντίδων ὄχημ' ἱερῶν ἐνώμα,
ῶραν ῥ' εἶδεν φύσιν, ἀλίῳ τε 35
πάντεχρον αὖγαν.
- Γλῶσσα δ' ἔστασεν Πυλῖῳ, ρεέθρων
ἀνθεμορρύτων γλυκίων, ὃν ἄμφι
κοιράνοι κλύοντες, ἐθάμβεον, θελκ-
τήριον ὄμφαν. 40
- Εἰ δὲ πειθῶ ἀδυνέπης ἄπεντι,
χρυσέας εἰ φῶς σοφίας, ἄδοξος
λειμάκων στέρργοις ἐρύθημα, καὶ βα-
θύσκιον ἄλσος. 45
- Ἦστάταν ὦραν Ἰθάκας διαῖγε
Λάρτιος κήποισιν ἐν ἀδυνόσμοις
Ὅς ῥ' ἐπ' ὄχθαις Οἰβηλίας Γαλαίσου
ρεύματ' ἄφυσσεν.
- Εἰ δὲ φίλτρ' ἅπαντα βίῳ ὄλωλεν,
μὴ γέρον, μὴ κλαῖε· τί βέλτιον τυῦδ'; 50
ἐμπεσεῖ τύμβῳ· γλυκερὰ πάρεσται
φέγγος ἐς ἀγνὸν
- Ἐκ σκότων ἀνάσσεις, εἰσιδεῖν τε
τῶς πάλαι τεθνακότας ἐξ ἐταίρων,
κῶραν ὀρέπειν γάνος, ἀμέρας τε 55
μειλιτοέσσας.

FREDERICK WALFORD. 1828.

33. Pythagoras.

Exco insolenti turba licentiâ
 Impune demens sæviet; et mero
 Sparget pavimentum profuso
 Post epulas? Ithacensis aulæ
 O pax adempta. O clamor, et impii
 Risus, procorum, O jurgia non sua,
 Qui tecta vesano tumultu
 Concutiunt, gravibusque rixis.
 Dum fida conjux, nec prece nec minis
 Abacta, curas in thalamo foveat
 Absentis æternas mariti
 Sola sedens, iteratque questus,
 Cui mœror addit verba: " Quid impium
 Ignara feci? quid scelus? ut Jovis
 Iram ingravescens supremi
 Continuas patiar per horas?
 Ausa est recepti cædem Agamemnonis
 Adultero sub pectore Tyndaris
 Versare; sed Divos Ulixem
 Penelope reducem poposci.
 Quin et remotis Telemachus quoque
 Abest in oris. Hei mihi; prosequor
 Natumque lamentis virumque,
 Orba parens, viduata conjux.

Ergo recurrunt tempora : ver redit,	25
Æstasque solis prodiga, et invicem	
Autumnus ; at totos per annos	
Bruma meum premit una pectus.	
Formæ caducus flos periit mihi,	
Ægram et senectus præcipitat diem ;	30
Et spernet amplexus Ulixes,	
Si redeat, rediens aniles !	
Vir quâ vagaris ? quid mare distinet,	
Quæ terra gressus invida ? barbarâ	
Tu forte, tempestatis atræ	35
Præda, jaces inhumatus orâ.	
Aut, absit omen, vivus adhuc mei	
Oblitus. At non te potui, tua	
Heu semper, et priscos amores,	
Sponsa novis abolere flammis.	40
Quid, quod procorum vota rapacium,	
Aut ipse mentem sollicitet pater,	
Medonque, vel Pisander audax,	
Se juvenem potiore vultu	
Jactet maritum : Nox mihi, Lunaque,	45
Testantur iram, quâ memor obstiti,	
Telæque secretum retextæ	
Fraude piâ in tenebris laborem."	
Tandem at, superbi, est sanguine, sanguine,	
Proci, litandum. Scilicet advenit	50
Ereptus ex sævis Ulixes	
Agminibus, tumidoque fluctu ;	
Trojana cui non mœnia, non viæ,	
Non mille casus, nec fuga temporis,	
Nec longa promittens Calypso	55
Sæcula, Penelopæ Larisque	

Ex mente dulcem emovit imaginem.

Sed Musa talem ne reditum velis

Fletusque felices, metumque

Post dubium memorare blandos

60

Cordis tumultus : casta silentium

O tanti amoris gaudia contegat ;

Ceu velat exortam pudico

Lætitiâ nova nupta peplo.

JOHN EDWARD BRIGHT. 1828.

T E M P U S.

TEMPUS, et annorum lapsus, metasque dierum,
 Continuasque quibus diviserit artibus horas
 Mens humana, vices quali ratione futuras
 Inspicere, et fastos liceat numerare priores,
 Paucis, ut potero, aggrediar, remque ordine pandam. 5

Ast animum tenebræ involvunt in limine primo
 Abdita tentantem magni mysteria mundi :
 Quid sit enim Tempus per se, comprehendere quisquam
 Non facile ingenio potuit, vel vincere verbis.
 Nam spatium ut nobis nihil est, aut prorsus Inane, 10
 Ni loca sumantur variis distincta figuris ;
 Sic nihil est Tempus, ni fiant cognita motu
 Intervalla, suo dum cernimus ordine volvi
 Corpora materiæ, certoque recurrere gyro.

Sol ergo effulgens, rapidoque errantia cursu 15
 Sidera, Lunæque vices, et flammea signa
 Ætheris, assiduo circumlabentia motu ;
 Quinetiam Libyæ effusi per littora nimbi,
 Et certa Eoi referentes flamina venti,
 Temporis obscuri de cœlo prima dederunt 20
 Indicia. Hinc tenebras prisci lucemque notabant
 Gignier alternatim homines ; hinc mobilis anni
 Spectabant reditus ; Ver, Æstatemque calentem,
 Et gravidum Auctumnum pomis, Brumæque rigorem.
 Dein melior mensura venit : per signa recurrenta 25

Sol duodena patet, positique ex ordine menses,
 Natalisque anni signato limite constat
 Hora novi : hinc tempestatis spectacula futuræ,
 Quæque suâ serie, curâ disposta fideli,
 Novimus ; hinc ruptis quando maria alta tumescant 30
 Objicibus, quando rursum in sese ipsa residant,
 Lunaque decrescat, plenosve recolligat ignes.

Felices ! cœli harmoniam qui mente biberunt,
 Quam motûs æquò fecit moderamine Tempus,
 Non secus ac justè diviso Tempore nobis 35
 Dulce oritur Melos, et concordia certa sonorum ;
 Musicaque hinc pendet, necnon divina Poësis.
 Felix ante alios quo primum auctore patebat
 Anni iter Æneadis ! et victor Julius armis !
 Vel qui Romanus magna hæc incepta Sacerdos 40
 Protulit in melius, statuens per sæcula fastos !
 His dedit æthereos mensuram Temporis orbes
 Natura. At proprios mox Ars ad commoda vitæ
 Aptat gnava modos, tum plures elicit usus,
 Longaque maturo parit experientia nisu. 45

Lamina principio insculptis signata figuris
 Fingitur, aspectatque polum ; rite indicat umbra
 Solis iter, solidumque diem partitur in horas.
 Sed sua non operi desunt incommoda tanto,
 Nam, quum Sol piceas suffuderit ore tenebras, 50
 Temporis allapsus si quis scrutatur, inani
 Otia frustratus mœret consumpta labore.

Id metuens, curas hominum sollertia versat
 Continuo irrequieta novas, si machina præstet
 Æmula semper opem, incerti nihil indiga Phœbi. 55
 Vas ergo effingunt patulum, cui tenue foramen
 Elicit æquali effusas moderamine lymphas,
 Momenta ostendens stillantibus abdita guttis.

Hoc opus, ut perhibent, gens ingeniosa Canopi
Intulit, hinc Graios horas numerare juvabat, 60
Chaldæosque, olim cœli astrorumque peritos.

Nec ratione aliâ crystallo inclusa gemellâ
Inferiora petens, per rimam agitur arena,
Et varia instabilis notat intervalla diei,
Omnis ut in justâ guttatim elabatur horâ. 65

Post varios, tandem, nisus, post mille labores
Majus surgit opus, nihiloque obstante, capessit
Temporis imperium, semper certissimus index.
Circulus in plano bis sex distinguitur atris
Marmoreo numeris: infixi haud passibus æquis 70

Circum versantur digiti duo: tardior horas
Dirigit, at citior cursu fugientia ducit
Momenta, et levis urget iter, celerique relapsus,
Jam stadio emenso, prævertitur impete fratrem,
Intus volvuntur rotulæ, dentesque vicissim 75

Dentibus obsistunt: ipsis primordia motus
Sufficit ærato revoluta catena cylindro,
Cui paret rotularum ordo; si sisteret, omne
Torpor opus premeret pariter requiesque laborum.
Protinus exacto ne machina langueat orbe 80

Ærea clavis adest: resolutam ea rite catenam
Comprehensâ torquet pinnâ, renovatque labores.
Pendula dein moles in partem utramque vibratur,
Tinnitusque ciens, similem servare tenorem
Interiora jubet, passuque impellier æquo. 85

Machina quinetiam linguâ ipsa edicit ahenâ
Tempora, dinumerans repetitis ictibus horas,
Præcipientesque monet vitæ irrevocabilis undas.

Nil facit idcirco, natas qui ex ordine, clarâ
Horas voce docet, quive æris murmure rauco, 90
Niligenæ quo more olim, Seresque solebant,

Et quam jactabat tellus Œnotria gentem ;
 Nil, qui sublimis venerando a culmine Templi
 Othmanidas Allæ sollennia vota ferentes
 Convocat, exoriente die, quumque igneus orbem 95
 Sol haurit medium, et quum temperat aëra Vesper.

*Hæc tamen, indicio quæ monstrant tempora certo,
 Heu quoties animi motus inventa refellunt,
 Præcipitare horas soliti, tardève morari !
 Nam, velut, ante oculos placidi per marmora ponti, 100
 Tranquillive lacûs, spatium deperditur unâ
 Undarum facie, contractaque cuncta videntur ;
 At, contra, si mista loco exoriantur eodem,
 Arva, domus, sylvæ, convalles, flumina, colles,
 Longius hæc, ita visa simul, se extendere censet 105
 Diversarum animus deceptus imagine rerum ;
 Sic, ubi carparamus requiem, vel munera somni,
 Noxque diesque volant, properantes fallimus horas,
 Blandaque confusam minuunt oblivia vitam.
 Sed, simul ac luctus, et dira caterva malorum, 110
 Longique excrucient pectus tormenta doloris,
 Multiplici ratione augentur Tempora menti,
 Singula dum patitur renovato verbera sensu.

Quinetiam has secum plagas adferre videtur
 Tempus, sive animum moveant intrinsecus ortæ, 115
 Seu veniant repetita externi spicula fati.
 Credo equidem, hinc validâ nos omnia fingere dextrâ
 Tempus agens : Tempus mentem solatur, et angit
 Scilicet, attenuat sensim, vi concutit, aufert,
 Omnia mutat idem, gignit, deletque vicissim. 120

Hinc Tempus veteres, Saturno nomine, prolem
 Qui vorat ipse suam, primum finxere Deorum :
 Falciferi necnon formâ exhibuere Gigantis,
 Qui genus humanum, qui regna urbesque potentes

Sternit, ut infirmas robustus messor arietas. 125

Tu, tu, ergo pulchræ evertis miracula terræ
 Invide, cuncta, senex ! vasto tu gurgite volvis
 Quod nituit splendore brevi, gaudesque ruinis.
 Tu damnum accumulās, nullā reparabile curā,
 Sive elementorum furiis, atque ignis edaci 130

Præcipitis rabie, aut torrentibus uteris undis,
 Fulmineamve cies spissā de nube procellam ;
 Sive humana manus tibi se violenta ministram
 Præbet, vimque suam ventis atque imbribus addunt
 Trux aries, catapulta, novique tonitrua belli ; 135

Seu, tacito ut fluvius corrodit tramite ripam,
 Lenta minutatim abradit res morsibus ætas,
 Quas Natura parens genuit, voluitque reverti
 Collabefactatas ævo, quasque ipsa polorum
 Temperies fregit, longos operosa per annos. 140

Ergo ros etiam tibi servit, Tempus, et aër,
 Tetraque rubigo, aut moles informis arenæ ;
 Succubuit Palmyra tibi, tibi mœnia Byrsæ,
 Et Tyros, et Babylon : Memphis te antiqua fatetur
 Victorem : agnovere novo te littore ponti 145

Et cursus fluviorum, et motæ viscera terræ.
 At citiori ictu humani monumenta laboris
 Obruīs ; heu, per te periit quodcunque Menander
 Lusit festivè sapiens ; aut pinxit Apelles ;
 Voxque Sophocleæ dolet interrupta Camœnæ ! 150

Nec vis ulla hominum referet submersa profundo
 Temporis Oceano ; nec finitum unius horæ
 Ipse Deus diffinget opus : sed imagine nobis
 Qualicunque potest animi vivata facultas
 Quæ fuerint revocare, atque illa exquirere tædā 155
 Quæ lateant ventura, nigris obducta tenebris.

Quo magis hoc fiat, satis et transacta notentur,
 Nec confusa cadant in tanto turbine rerum,
 Sumere sæclorum, ut metas, Eventa necesse est
 Præcipua, antiquas paces, et prælia, et artes, 160
 Magnaque magnarum speculari exordia rerum.
 Hinc et Olympiacas numeravit Græcia palmas,
 Romaque prisca suos dedit ipsa Quiritibus annos,
 Et Turcis Meccâ Hegiram Mahumeda relictâ.
 Sed nostri annales divina incepta fatentur, 165
 Divinosque ortus, carnem quo tempore Christus
 Induit humanam, magnum Patris Incrementum.

Usque adeo stadiis metari tempora certis
 Vult mortale genus, casusque evolvere priscos,
 Scilicet, ut possint ævum penetrare futurum, 170
 Atque antiqua novis scitari oracula rebus,
 Alteraque accedat semper sapientior ætas.
 Sed quod adest, curæ sit nobis gnæviter uti
 Tempore, et exiguum factis extendere vitam;
 Nam signa, et monitus quo Temporis ala volatu 175
 Prætereat, nostro de corpore discimus omnes
 Mutato sensim : primo sine viribus infans
 Editur in lucem : mox instat læta juvenas,
 Et spes inconstans, hominumque inscitia fingit
 Gaudia venturos, heu non carpenda per annos : 180
 Fortior inde subest ætas, hanc horrida bella,
 Atque fori strepitus, et amor sceleratus habendi
 Effrænem rapiunt : dein ingruit ægra senectus,
 Morborumque cohors, et mors, avidumque sepulcrum.

Nos ergo Tempus, nos, et quicumque sequentur, 185
 Vincet et eripiet ; Tempus Terramque rotundam,
 Et circum innumeros interrupto orbe Planetas
 Obruet ; ast nostri melior pars, nescia fati,

Naturâ moriente, extincto Tempore, vivet.
 Nam, veluti in primo magnorum mane polorum
 Sidera viderunt orientia Temporis ortum,
 Sic ubi materiæ moles decesserit, ardens
 Sol ubi supremas, et nôrit Luna, tenebras, 195
 Ipsum, cum mundo, Tempus, pereunte, peribit.
 Ast Animus, fractâ rerum compage, vigebit,
 Quum se æterna, quasi immensus sine littore pontus,
 Tendet ubique dies; neque temporis amplius ullum
 Principium, vel Finis erit; sed Vita perennis, 200
 Omniaque in cœlis unum per sæcula Præsens.

JOHN EDWARD BRIGHT. 1829.

E L I J A H.

" As the LORD liveth, before whom I stand,
 These years, nor rain nor dew shall glad the land,
 But at my word." Thus spake the holy Man,
 Doom'd the dread curse, and, lo, the pest began :
 Gaunt famine came. These years, nor dew nor rain 5
 Dropp'd, as of old, to glad the thirsty plain :
 While from those scenes of anguish and dismay
 The heav'n-led Prophet took his lonely way.
 Ev'n now, methinks, by Cherith's wave appears
 Elijah rising through the mist of years. 10
 His the pale brow unmark'd by passion's trace,
 The holy aspect's grave and simple grace ;
 The high rapt glance with sacred fervor fraught,
 The lines and hues that abstinence has wrought ;
 While, like the desert Seer of after time, 15
 In want majestic, and in grief sublime,
 The camel's hair is o'er his shoulders flung,
 And round his loins the leathern girdle strung.
 Unseen the Tishbite feeds his spirit's fires,
 Far from life's petty toils and low desires ; 20
 There dwells with solemn thought and secret pray'r,
 Retir'd from Man, but Heav'n's peculiar care .
 For him, forgetful of their craving brood,
 The fearless ravens bear unfailing food ;
 And, when the brook no more its draught supplies. 25
 Sarepta gives, what Israel's land denies ;

Shares with the Pilgrim Saint the scanty store ;
 Then fails the oil, and wastes the meal no more :
 Till, when bereft, with bitter anguish wild,
 The widow'd Mother mourns her only Child, 30
 To Him for aid the grateful Prophet kneels,
 Who chastens pitying, and in mercy heals,
 Back to the corse recalls the fleeting breath,
 Inspires new life, and triumphs over death.

But see, where, bent at Baäl's idol shrine, 35
 Apostate Israel spurns, O God, at thine ;
 And, mid her fall'n degen'rate sons, alone
 Elijah dares his Fathers' God to own.

Alone, 'gainst hundreds leagued, Elijah stands,
 And with firm faith on Carmel's top demands 40
 The sacred trial, which by fire shall prove
 Who lives and reigns the God of Gods above.
 'Tis done. Those rival Priests, to frenzy wrought,
 Prepare the rites by old tradition taught ;
 From morn to noon they raise the useless cry, 45
 "There comes no voice ; none answers from the sky."
 They gash their limbs, till streams with blood the ground,
 And madly dance their impious altar round.
 Vain is the bleeding limb ; the dance is vain,
 And the wild shriek of agonizing pain. 50
 Oft as their shouts break forth with mad appeal,
 Elijah scornful mocks their baffled zeal.

"Yes, cry aloud," exclaims the taunting Seer,
 "He is a God : and will a God not hear ?
 Perchance he talks, or journeys, or too long 55
 He sleeps, and must be wak'd with pray'r and song."
 Yet all is vain, till, noontide's glory past,
 The sun with length'ning shadows looks his last :
 The time, of old devoted to the Lord,
 When incense smok'd, and Israel's tribes ador'd : 60

The time, when hymns, loud swelling thro' the skies,
Proclaim'd the hour of ev'ning sacrifice.

How chang'd the scene? Since morning's early ray
Rose on the wonders of the coming day,
Those baffled Vot'ries quake with shame and fear. 65
There kneels the spurn'd, the solitary Seer :
Yet in that prostrate form and humbled mien,
A more than human energy is seen :
The suppliant look, the hand uprais'd in pray'r,
The voice of heav'nly eloquence is there. 70
And God has heard, and, for his mighty sign,
Hurls the swift flame, and stamps himself divine.
Lo ; round the shrine, th' approving lightnings play,
Lick up the water, melt the stones away.

'Twas then the holy faith, too long suppress, 75
Sprang up tumultuous in each glowing breast ;
Then, like swoll'n waters, when they break the mound,
Gush'd Israel's rapture with a mighty sound,
While shook the floor, where wond'ring thousands trod,
"The LORD is God. The LORD, he is the God." 80

Then fall'n are Baäl's Priests, and Baäl's fane,
Then thousands bend to Israel's God again.
And then ascends on Carmel's top prefer'd
The pray'r for rain, nor is that pray'r unheard.
See, in the heav'n a little cloud, in form 85
Like a Man's hand, forebodes the coming storm,
Till, big with gath'ring clouds and winds on high,
It bursts in rushing torrents from the sky.

Yes. Heav'n reopens all her pregnant stores,
And on the earth her dewy influence pours : 90
Lo, valleys, plains, and barren rocks rejoice,
And nature gladdens at Elijah's voice :
Lo, plenty laughs upon the conscious soil,
That scarce requires the Lab'ers' wonted toil,

Wakes the dead herbage on the sultry plain, 95
 And wafts fresh fragrance on the winds again.
 Yet must he flee, who for his country's weal
 Had borne each ill, and dar'd th' Oppressor's steel,
 And o'er the wide and blist'ring desert roam,
 Threaten'd, despis'd, an alien from his home. 100

Slow toil'd the Seer the desert region o'er,
 Torments behind, and only death before,
 Lonely and sad : Despair for once began,
 For once he sank, and felt for once as man.
 He saw no more the hand of heav'nly care, 105
 No raven's food, no Widow's welcome there :
 His vision dimm'd no future scenes descried,
 By Horeb's hallow'd mount, or Jordan's tide :
 He hop'd not then on Tabor's secret height
 To hold dread converse with the Son of Light, 110
 In after time, when Shiloh should appear,
 And earth rejoicing hail her happiest year.
 But 'neath the tree his fainting limbs he threw,
 While fear, want, anguish, hover'd in his view ;
 To heav'n he turn'd the sad imploring cry, 115
 " It is enough," and ask'd of God to die.

Awake, arise ; the angel hastes to spread
 The cake, the cruse of water, at thy head ;
 Then roam twice twenty days from hunger free,
 Portentous Type of wonders yet to be ; 120
 For He, who bade thee dare the Despot's rod,
 Is still thy Guide, thy Guardian, and thy God.

But say, what unknown Pow'r, what dreadful Name,
 What King the troubled elements proclaim ?
 'Tis He, who made the new-born earth to rise : 125
 'Tis He, who spread on high the boundless skies :
 'Tis He, who comes. Proud harbingers appear.
 Stupendous thought. The God of Gods is near :

Rent are the rocks, and quail the mountains high,
And bend beneath th' incumbent Deity. 130

Then thro' the hills the mighty tempest past,
But the Lord God, He was not in the blast;
Then yawn'd the trembling earth, and shook around,
But the Lord God, He was not in the sound;
Then the bright fires along the desert came, 135
But the Lord God, he was not in the flame.
Last came the still small voice : tho' small and still,
It breath'd in hallow'd strains th' Almighty will,
And Nature paus'd, and hung in dread suspense :
Man stood in commune with Omnipotence. 140

Then knelt the Prophet on the holy ground,
And wrapt the folded garb his face around ;
And felt thro' every limb with sacred fear
The awful presence of Jehovah near.

What more on earth the holy Seer befell, 145
What woes, what trials, it were long to tell ;
To tell how prostrate, like the broken reed,
Stern Elion shudd'ring saw her fifties bleed :
How Ahab perish'd on his native shore,
And thirsting dogs lick'd up his streaming gore : 150
How his fierce Queen, unpitied and abhorr'd,
With awful fate fulfill'd the Prophet's word ;
A Minion's vengeance taught at length to feel,
Trampled and crush'd by Jehu's chariot wheel,
Her country's scorn : while, conscious of her doom, 155
Earth gave her mangled corse a living tomb :
How at Elijah's mandate Jordan fled,
And bar'd the secrets of his oozy bed,
While backward driv'n th' affrighted waves retreat,
And op'd a passage, blest by holy feet : 160
How pray'd Elisha, faithful to the last,
" Father, on me the kindred spirit cast ;"

Then raptur'd felt some secret pow'r inspire
 A double portion of celestial fire ;
 Just ere Elijah, Heav'n before his view, 165
 His task accomplish'd, bade the world adieu.

Oh, highly favour'd, 'twas not thine to share
 The common ills which closing life must bear ;
 Not thine to languish with slow pangs, and tread
 The loathsome mansions of the mould'ring dead. 170
 No, Heav'n prepares unwonted joys for thee,
 Free'd from the bonds of human destiny.

Tremendous glory : as aside is thrown
 The mystic veil, that shrouds the world unknown ;
 Tremendous glory : from the azure height 175
 Bursts the red car of Heav'n upon the sight ;
 Rolls mid the thunder of the shaking sphere,
 Rolls girt with flame, and speeds its bright career,
 And, ere its upward flight the chariot cleaves,
 Elijah fondly turns to those he leaves, 180

Hails the rapt Friend, who soon with transport's glow
 Shall catch the sacred mantle dropp'd below.
 He mounts. He mounts. The fi'ry steeds prepare
 Their dread return upon the wings of air ;
 Then, type of Him, who, mercy's mission done, 185
 In clouds ascended to the Father's throne,
 Elijah soaring views with fearless eye
 The op'ning scenes that dawn beyond the sky,
 And thro' the vaulted firmament sublime
 Is borne triumphant o'er the gulf of time. 190

TRANSLATION.

SHAKESPEARE'S "ROMEO AND JULIET."—Act IV. Scene 3.

JULIET.

ὦ χαίρεθ'· ὁ θεὸς οἶδεν, εἶπορ' αὖ πάλιν
 ξυνελευσόμεσθα· διατρέχων ψυχρὸς φλεβῶν
 θάλπος σχεδὸν πήγνυσι τῆς ζωῆς φόβος·
 μεταπέμψομαι σφᾶς αὖθι θελξούσας φρενὸς
 λύπην· ἔγ' οὖν μοι τρόφε'· τί δ' ἔργον ἐνθάδε 5
 κείνης γε; ἑρᾶμα γάρ με δρᾶν πάντως χρεῶν
 μόνην· τὸ λυπρὸν· δεῦρο δέπας· εἰ δ' οὖν ποτὸν
 κενυῖσιν ὕπνον φαρμάκοις τόδ' οὐ φέρει,
 ἄρ' οὖν βιαίων χρηὴ φέρειν ὕβριν γάμων;
 οὐ δῆτα· κωλύσει δὲ τόδε· σὺ κεῖσ' ἐκεῖ 10
 εἰ δ' αὖ δέδωκε τήνδε μοι δόλφ' πόσιν
 ἢ μόνιχος ἔς με μηχανώμενος φόνον,
 ἵνα μὴ γένηται τῷδ' ἀτίμητος γάμος,
 πρότερόν με Ῥωμεῶνι συζεύζας; φόβος 15
 ἔχει με τούτων· τοῖα δ' οὐ πρέπειν ἐοικῶ,
 ἀνὴρ γὰρ ἀγνὸς ἐκβέβηκε δεῦρ' αἰεῖ·
 ἥδ' οὖν ἀπέστω φρόντις· εἰ δ' ἐγκειμένην
 τὴν μὲν, πρὶν ἂν με Ῥωμεῶν λύσων παρῇ,
 ὕπνιος με λείπει; δεινὸς ἐνθάδ' ἔστ' ἀγών.
 πῶς ἐν τάφῳ δύστηνος οὐκ ἀγχόθευμαι, 20
 οὐ στομά· ἐνσώδες οὐκ ἐσέργηται πνοή

γλυκεῖα, καὶ θνήσκουσ' ἐκεῖ πνιγῆσμαι,
 πρὶν ἂν προσέλθῃ Ῥωμέων; ἦν δ' αὖ πότμον
 τόνδ' ἐκφύγωμεν, ἀλλ' ὁμιλίαν φθορᾶς
 νυκτός τε δεινῆς καὶ τόπον φοβούμενοι 25
 τοῖον, παλαιὰν ὡς νεκρῶν θήκην, τάφον,
 ἔνθ' ἐστὶ προγόνων πάντα τῶν τεθαμμένων
 ὅσα, τοσαῦτα νῦν ἔτη, ξυνηγμένα,
 φόνιός τε φονίοις σηπόμενος ἐσθήμασι
 κεῖται Τυβάλτης ἀρτίως, χλωρός τ' ἔτι· 30
 ἔνθ', ὡς λέγουσι, νυκτίψ πότ' ἐν χρόνῳ
 ψυχαὶ νεκρῶν φοιτῶσιν· ὦ, παπαί, παπαί.
 ἄρ', ὡς ἔοικεν, ἐξεγερθέντες γ' ὕπνου
 ὡς θᾶσσον ἡμεῖς, ἐν τάφου δυσσομίᾳ,
 οἷους τε μανδραγόρινα κωκυτοὺς φυτὰ 35
 ἐκσπώμεν' ἐξίσιν, ὥστε παραφρονεῖν
 βροτοὺς κλύοντας· οὐ νυν ἐκμανούμεθα
 ὕπνου ἔξεγερθέντες τότ', ἐκφοβούμενοι
 τὰ δεινὰ ταῦτα, μαινάδες τε ῥίψομεν
 μέλη τὰ προγόνων, καὶ κατεσπαραγμένον 40
 σπείρων Τυβάλτην σπάσομεν ἐκ λινοκρόκων;
 λύσση δὲ ταύτῃ ξυγγενοῦς ὅσῳ τινὸς
 κᾶρα παράφρονες κοψόμεσθ', ὅπως ξύλῳ;
 ἰδοῦ· δοκῶ γὰρ τοῦ κάσσεως ψυχὴν ὄρεῖν
 Ῥωμέων' ἀναζητοῦσαν, ὅς ἐίφους ἀκμῇ 45
 ἔπειρε τὸ δέμας· ἀλλ' ἔχον Τύβαλτά μοι·
 Ἄλλ' ἔρχομαι, πίνουσα τόδε σοί, Ῥωμέον.

EDWARD ELDER. 1829.

QUID POTISSIMUM PRÆCIPIAT ODYSSEÆ AUCTOR?



HOMERUS, quum cæteros omnes poëtas ingenio atque aptâ rerum descriptione antecellere videtur, tum nihilo præstantior elucet, quam eo, quod sapientiam et virtutem mirâ quâdam dulcedine carmina sua legentibus commendat. Sed in Odysseâ, nullum fere rei ethicæ locum non tetigit, nullum non ornavit.

Nam quod ad Deos attinet, non impuram rei theologicæ rationem tradit, neque enim illos humanis vitiis inquinatos exhibet, sed optumo cuique hominum maximè invigilantes, et bona omnia largientes, neque ullius mali auctores, nisi siqui mortales *σφῆσιν ἀτασθαλίῃσιν* meritam in se poenam arcessunt. Insignem ergo optumo cuique hominum pietatem poëta tribuit: hâc virtute Deorum tutelam meritis ad felicem laborum exitum pervenit Ulysses; hâc Penelope freta redituri mariti spem fovet; Telemachus reprimit petulantiam procorum. His igitur personis nihil in communi vitæ consuetudine nisi auspicato suscipitur; epulæ non carent libatione, neque honore suo Jovis hospitis ara: miserrimus vero iste Cyclops, superbique et injuriosi proci, neglectis sacris, graviore poena commissa luunt.

Quod vero ad homines et humana officia attinet, nihil omnino deesse videtur, quod antiquis illis temporibus præcipi posse aliquis arbitretur. Nam quanti æstimanda est in parentes pietas? Ulysses ergo Laërten summâ veneratione prosequitur: Ulyssem Telemachus: Telemachum autem mirari licet, Euryclean discessum suum Penelopen ut celet admonentem,

ὥς ἂν μὴ κλαίουσα κατὰ χροᾶ καλὸν ἰάττη.

Nec senectuti suus honor non assignatur: neque enim Nestora tantum Pylî Regem venerantur; verum etiam ipsi Euryclæ paret tota Ulyssis domus. Multa autem in Odysseâ reperiuntur, quæ ad rem politicam spectant: Regum in suos, subjectorum in reges spectantur officia; caventur dissensiones intestinæ, quæ Rege absente nunquam non oriuntur. Neque ullo in loco Regibus quisquam impune dicto audiens esse recusat. Nam non modo Eupithes Regi suo bellum inferens obtruncatur, sed et utribus Æoliis ob mentem nimis curiosam apertis, gravis exoritur procella; Solisque bubus, vetante Ulysse, cæsis, ipsi comites nautæ plectuntur. Nec vero erga hospites non commendatur benevolentia; advenæ enim ne nomen quidem, nisi dapibus prius apparatus, inquirunt; Pisistratus et Telemachus Menelai domo ignoti excipiuntur, nec, donec jam in eo sit, ut abire paret, Alcinoos nomen suum Ulysses declarat. Unusquisque scilicet pro opibus suis hospitalem se præstat, non Reges tantum, verum etiam pauper ille qui sues curat Eumæus. Neque vero Homericæ personæ Calabrum hospitem agunt, rudem et inconcinnum, qui nec tempora neque homines discernit, sed adest ratio benignitatis, lex æqua hospitii, præsentis amici observantia, nec tamen ut mora decedenti fiat. Donorum porro hospitalium commutatione id agi videtur, ut emollitis animis firmiore quodam vinculo hominum inter se societas devinciatur.

Fœmineo quoque generi honos suus redditur, Penelopes nomine, quæ per tot annos nec minis adducta fuerit nec precibus, ut conjugium prius relinqueret. Neque id non est observandum, quod rei poëticæ summam laudem attribuit vates, summam in moribus fingendis auctoritatem. Quatuor enim annos pudicitia per cantus servatâ, non nisi vate prius amoto, adultero cedit Clytæmnestra: apud Phæacas vero Demodocus summâ cultus veneratione, ignem poëticum di-

ΕΊΣ ΜΝΑΜΟΣΎΝΑΝ.

- Φροντίδων μᾶτερ γλυκεράν, βαρείας
ἢ φιλεῖς τὴν Μναμοσύνα, μερίμνας,
κοιμάοις' ἐν στάθεσι καρδίαν βρο-
τοῖσιν ἰαίνειν.
- τίς, θεὰ, μεσαμερίναις ἐν ὥραις, 5
δυσφόροις βίῳ μελέταισι κάμωνν,
οὐ πόνων κουφίζεται, ἐν τεοῖς ὁ-
ράμασι τερφθεῖς ;
- αὐθι δ' αἰθύσσειν δοκέοντιν αὖραι
ἐν παρείαις, αἱ τε περιπνέοντι 10
παιδίας ἡὼ ροδέαν' γέροντα δ'
ἰσχύος ἀκμῇ
- αὐθ' ἔχει νεανίδος, εἰ βιὰν τὴν,
ἀδονὰν γλήναις ὀράοις' ἐρανναῖς,
ἐμπνέεις, καὶ πλασίον ἰσδάνοισα 15
στᾶθος ἐγείρεις·
- χαρμάτων στίλβει προτέρων ἀγαστὰ
φάσμαθ', ὥς ὄναρ, φρανὸς ἐν κατόπτρῳ·
τῶς, δυνόντος Ἀλῖω ἀλμυρᾷς ἐς
λέκτρα θαλάσσαις, 20
- ἐμμένει φάους ἐρύθημα πόντω
λαμπρὸν ἐν νώτῳ· διὰ νυκτὸς ὄρφναν
τῶς γε φαίνεται τις ἀριπρεπὴς ἐν
ὀρράνῳ ἀστήρ.
- ἡνὶδ', ἐστίας φυγὰς ἐκ πατρῴας, 25
βαρβάρους πλανώμενος ἐν δόμοισιν,
ἄδεγαι, τεῦ πλασίον ἀδὺ φωνοί-
σας ὑπακούων,

- μῶνος, οὐ μῶνος, τὴ γὰρ οἰκτίσαισα,
 φιλόττων ἐς θυμὸν ἄγεις ὁμιλον 30
 ἀλίκων, τέρψιν τε τέκνων, ἑᾶς τε
 πατρίδος αἴας.
 καί τις, οὐ παροῖσα πάρεντ' ἐρῶντι
 παρθένος, μάτηρ ἐτὶ παῖδα δέρκει,
 οὐδ' ἀποκρύπτει θανάτῳ δαμέντα 35
 τύμβος ἐταῖρον.
 τῶς ποκ' ἐν δόμοις Ἰθάκας ἄνασσα,
 ἥρωος μνασθεῖσα φίλω, παρείας
 οὐ πικροῖς τέγγεν δακρύοις, ἀκοίτα 40
 τόξον ἰδοῖσα.
 τῶς λέων πάλαι βασιλεὺς, Βρεταννᾶς
 ταλόθ' ἐκ γαίας, κάτεδεν φίλον δὴ
 θυμὸν, ἀγρία δὲ βάρυνε νοῦσος
 δέσμα τ' ἀεικῇ,
 ἕως τεῦν τὴ προσκαλέσαισα παῖδα, 45
 ζύντροφόν ποκ' ἀγλαΐαισι Μοῖσαν,
 τὸν πρὶν ὕμνον πλέξας ἄνακτι, καὶ θελκ-
 τήριον αὐδάν.
 ἔντι δ' οἷς νέμεις χαλέπαν οἰζύν.
 δεινὰ μοῖσ' ἀποτρέπεται λέγοισα 50
 κήδε' ἀνδρῶν, οὐδὲ λύρα πέλοι κε
 ταῦτα συνῶδά.
 ἀλλ' ἐμοὶ δὴ, Μναμοσύνα, παρείης,
 μηδὲν ἀλγέων φρασὶν ἐμπνέοισα.
 μηδὲ, θεᾷ, τεύσει βρύοιεν ἐν βρόδ- 55
 οῖσιν ἄκανθαι·
 αἰὲς ὦν με, καὶ θανάτῳ τέλοσδε,
 εὐμενῆς στέργοις ἀρετᾷ ξύνεδρος,
 μηδὲ προσβλαίης κακιὰν ἄγοισα,
 μᾶτερ' ἀνιᾶν. 60

M O R S S I S E R Æ.

UNUS peremtis Sisera millibus
 Lecto superstes sterneris ? At magis
 Victore tu debes Baraco
 In medio cecidissee campo
 Super tuorum funera. Tu magis 5
 Pressusque debes hostibus, et siti
 Languens, fatigatusque longâ
 Militiâ, per inhospitalem
 Errasse noctem. O, surge, tui memor,
 O, surge, miles, dum licet. At minus 10
 Externa ventorum pericli
 Vis habet, et tenebræ viarum,
 Quam grata lactis munera, quam torus,
 Stratæque vestes, quam manus hospitis
 Infida fallaci salutem 15
 Pollicitæ requiemque linguâ.
 Nam sola lasso cum duce, malleum
 Jæla torquens, concipit, intimo
 Secreta sub tecto, dolosâ
 Egregiam pietate fraudem : 20
 Lenemque mentem, plena Dei, suos
 Sentire motus dedocet : et novâ
 Afflata coelestique flammâ
 Fœmina fœmineum pavorem

Deponit audax. Nec mora : dexterâ	25
Plusquam virili, sed priùs et lyræ	
Lanæque consuetâ labori,	
Haud dubium meditatur ictum.	
Tangente terram vix pede, Siseram	
Non suscitât, sed tempora perforans	30
Jacentis in somno trabalem	
Non opifex inhonora clavum	
Defigit. Hinc insigne ciet melos	
Debora : " Inibant prælia principes,	
Pontusque et immensi tremebant	35
Arva poli, solidique montes ;	
Bellum gerebant cœlicolæ, suis	
Bellum gerebant sidera cursibus	
Adversa ; et exsurgens, ut agmen	
Obrueret male destinatum	40
Insanienti gurgite Siseræ,	
Rex fluminum, rex nobilis, et pater.	
Kishonus, antiquum per agros	
Sanguineos agitabat amnem.	
Jaëla vicit. Te populus frequens,	45
Jaëla, laudet : cum juvenum choro	
Festæ puellarum catervæ	
Te celebrent, et ubique ovantes	
Tutâ parentes prole. Caput tuum	
Laurus sacratis cingat honoribus,	50
Carumque in æternum coronet	
Fama recens, stabilisque, nomen.	
Stans in fenestrâ turris, et anxia	
Mater vocabat, prospiciens, ducem,	
' Quid pompa ? quid currus moratur ?	55
Quid minus approperat rotarum	
Stridor ruentum ?' Mox famulæ dabant	

Sagæque, mox, hæc, ipsa dabat sibi
Responsa : ' Nonne ergo triumphus
Eximius, spoliūque lautum 60
Accessit ? Ipsi quæ bene serviat
Captiva virgo, et purpura textilis,
Acuque picturata vestis
Digna meum decorare natum.'
Sic, omnium, o, sic intereat, precor, 65
Spes impiorum : sed vigeant pii,
Et, qualis emittens potentes
Sol radios per aperta, regnent."

WILLIAM GEORGE ROSE. 1829.

LADURLAS DIRIS AGITATUS.

See "Curse of Kehama," by R. Southey.

"TE non sævus aper, scelerate, impastaque tigris
 Insanusque leo perimet, neque letifer anguis,
 Non lapis aut lignum, neque cuspis ferrea lædet,
 Non elementorum rabies, non unda, neque ignis,
 Nulla dies oberit, nulla inclementia morbi ; 5
 Sed tibi in æternum, sceptris subjecta Kehamæ,
 Frugum terra parens genialia dona negabit.
 Unda sitim eludet. Nullâ recreaberis aurâ,
 Nec rores poteris sentire. En mortis adempta est
 Conditio ; vives, mortemque miserrimus orans, 10
 Immortalis eris ; vives, regnante Kehamâ :
 Nec dormire volens, poteris requiescere somno :
 Immortale jecur, flamma, immortale cerebrum,
 Perfuret, indomitos agitans sine fine labores."

Talibus horribilem Omnipotens dum projicit iram, 15
 Pallidus in medio conspectu insana Ladurlas
 Lumina contorquet, dubitans, an vera per aures
 Vox sonet. At subito, infelix, per pectus adustum,
 Per cerebrum, tormenta mali bacchantia sentit ;
 Et flammis crepitare rogos, et murmure rivum 20
 Responsare gravis venti plangoribus audit.
 Quid faciat ? deserta subit, jam non sua, mentem
 Cailyal : ille, viæ ignarus, per litora raptim
 It lacrymans, "Ergo vindex tibi, nata, pudoris

- Ipse necis tibi causa fui, spes una senectæ, 25
 Nec te iterum aspiciam? Nunc alte vulnus adactum."
 Sic ait, et natæ agnoscens in gurgite vestem,
 Insilit; ante pedes fluctus fremit, ima recurrens
 In vada cum gemitu, penitusque relinquit arenas.
 At pater ereptum fluvio miserabile corpus 30
 Ut fovet amplectens, auditâ voce parentis
 Illa levat collum, cubito subnixa; salutis
 Spes inopina ægris infundit roborâ membris.
 Infelix, furiisne, oblitum funera nati,
 Parcere, vel speras odia exsaturasse Kehamam? 35
 Sed fuge, funestum litus fuge, linque tyranni
 Invisas sedes, dum præcipitare potestas.
 Nec mora: sed ducit meditantem fata Ladurlan
 Nata tenens dextrâ; flabris nemus ille moveri,
 Impatiensque audit salientis murmura rivi. 40
 Irridet Natura malis; Natura levamen
 Non oriente die, non decedente, ministrat;
 Non, medio quum sole pater Gangeticus undas
 Immotus silet, et tranquillo dormit in alveo.
 Ast, ubi roriferis nox cœlum amplectitur alis, 45
 Ille, sub intextæ procumbens tegmine palmæ,
 Corde premit gemitum; superans patientia sævos
 Dissimulare potest luctus. O quanta paterno
 Vis in amore viget? Fraudis sedet inscia, patri
 Immisiâse Deos somni lenimina credens, 50
 Filia. ♀ Tum lacrymis oculos pia complet obortis,
 Pectoraque invisio tradit devicta sopori.
 Quam pater, ut plus fato se opponere possit,
 Deserit; audendo stat vincere, quicquid acerbi est;
 Deserit; at fugisse parans, ter amore paterno 55
 Tardatur, natæque diu timet. Omnia versans,
 Vix tandem auxiliis audet confidere Divûm:

Evolat, obductâque usus caligine noctis,
 Nec fletu stetit, aut pietatis imagine victus,
 Nec dedit amplexus, aut verba novissima dixit. 60

Ritibus intereâ infandis cœleste Kehama
 Affectare audet solium : tremit Indra, supremi
 Indra potens cœli, neque vindex fulmina jactat
 Dum licet. Insuetus spumantia mandere fræna,
 Liber adhuc, cervice jubas effundit in auras 65
 Inviolatus equus, munus cœlestibus aptum.

Sed jam tempus adest, horret Natura, genusque
 Infernum exultat ; cultrum tenet, ecce, Kehama,
 Votivumque focus ardet libare cruorem ;
 Quum subito nova forma viri procurrit, equumque 70
 Corripuit. Telis licet obrutus, ille periculum
 Spernit, adhuc instans ; velut ex adamante repulsis,
 Ferrea tempestas super intonat irrita telis.

“ Adsum ego, qui feci ; me, me dabit ira Kehamæ
 Morti,” ait : accenditque oculos spes horrida mortis. 75
 Artibus ipse suis victus, turpisque repulsæ
 Conscius Omnipotens gemit, agnoscitque Ladurlan.
 Tum graviter frendens, vultu subridet amaro.
 “ Nil pejus vindicta potest : i, protrahe fatum :
 Vive,” ait, “ atque odia exhauri insaturata Kehamæ.” 80

Tu tamen o felix, inter tormenta beatus,
 Cura Deûm, salve : tibi quamvis ordine fata
 Volvantur graviora ; tuâ virtute, Ladurla,
 Macte. Tibi præsens succurrit Ereenia dextra : 85
 Ergo ubi disiectosque Lares, avulsaque saxis
 Saxa, elementorum furiis obnoxius, atri
 Fulminis afflatus ventis, et turbine mœres,
 En divina ratis cœlesti animata vigore,
 Advolat, et vivo quasi numine navigat auras,
 Teque onus ad sacrum ætherii caput eripit amnis. 90

Ergo beatorum sedes ubi florea, Veris
 Horarumque pedes subter, summittit honores,
 Pocula fas haurire tibi cœlestia vitæ,
 Fas tibi colloquium Divum, luctûsque levamen
 Excipere; hic, lucos inter nemorumque vireta 95
 Filia labe carens habitat; datur ora tueri.
 Conjugis ereptæ, dulces quoque reddere voces.

Tristior hinc series, rerumque expanditur ordo :
 Audiit innixus solio pater Indra, per arces,
 Audiit armorum sonitum, cœlumque Kehamæ 100
 Victoris memori cernens violarier irâ,
 Regnis exul abit : fugiunt pia nata, paterque,
 Et tangunt terrestre solum; tum flammea pestis
 Volvitur in venas iterum rediviva Ladurlæ.
 Haud secus arentis Libyæ spatiaturs arenis, 105
 Constitit ad puteos, et adhuc iteranda viator
 Æquora metitur, sed amat restinguere lætus
 Fonte sitim, priscosque parat renovare labores.
 Quis tamen, infelix virgo, tua fata secutus,
 Temperet à lacrymis, possitvæ æquare dolendo ? 110
 Præcipue, incestos rabies quum ardebat amores
 Sollicitans, tuque in flammas peritura ruebas,
 Te pater eripiens numen confessa Kehamæ
 Ante pedes ignis resilire volumina vidit.

Sed graviora vocant; video discedere late 115
 Oceani ridentis aquas, terraque refusas
 Murmure composito ignavos languère sub æstus.
 Quis tamen ille procul, motu imperterritus, æquor
 Sic violare potest? frontem incessumque Ladurlæ
 Agnosco : jam divini monumenta laboris, 120
 Æternasque domos, et vivo pumice mirans
 Speluncas, subiit deserta Palatia regis.
 Ecce immane, oculos exardens sanguine, monstrum

Corripit immensis spiris, et squamea circum
 Terga ligans, collum divellere dentibus ardet : 125
 Nequidquam : manet ille suâ stans mole, suisque
 Viribus enixus ; monstro indefessus inhæret
 Præliaque instaurat, prohibetque resumere vires :
 Nec mora, devictos impar jam deficit artus
 Bellua, procumbensque suo se in sanguine volvit. 130

Sed neque sola tibi ætheriæ, vir magne, patescit
 Porta domûs, neque sola tuos maris æquora gressus
 Testantur : majora Deus tibi fata reservat.
 En, ducente Deo, tristes sine sole cavernas,
 Mœnia, quæ flammis ambit torrentibus amnis 135
 Igneus, et manes adiit : clamore Kehamam,
 Vincula adamanteis luctans evellere lectis,
 Infernum genus infremuit, quos Poena flagello
 Vix quatit insultans ; mœstus pavor undique regnat.

Sed procul insolitis rutilantis motibus Urbis 140
 Fundamenta tremunt ; cessant lamenta, silenti
 Ingruit alta quies, aditus præsaga Kehamæ.
 Ille venit, summo accinctus terrore, refulgens
 Majestate Deus ; tonitru prænuntia mittit
 Tela ; sub adventum stupuerunt limina Leti ; 145
 Pervolat, atque aditus, vento velocior, omnes
 Undique perrumpit, divino numine præsens :
 Undique multiplici circumstat imagine regem.
 Exoritur nox atra irâ, nox imminet umbris,
 Et piceâ infandam velat caligine pugnam. 150
 Verum ubi diffusæ tenebræ fugere, Vameenum
 En, pede mortali calcat, victorque Kehama
 Marmoreo sedet in tumulo ; exsultantia vultu
 Lumina subrident ; qualis, qui lætus Iacchi
 Occultos gustans tentat prius ore sapor, 155
 Quam cyathum exsiccet : sic fastu pectoris ille

Præmia contemplans sedet exoptata laboris.
Mox tamen exurgens Amreetica pocula poscit,
Nescius ille amensque bibit. Tum Seeva per umbras
Emicat, immittens iram : sero ille tremiscit, 160
Jam ventura horrens. Sero immortalia vitæ
Dona piget petiisse, Deûmque hausisse liquorem.
Immortalis erit : pariter jam vita dolorque,
Nullo fine manent : bacchantia flumina torquent,
Exustisque ruunt venis ; et corpus, ut æris 165
Massa liquescentis, sub vivo exæstuat igne.
Illum ergo meritis tandem per sæcula pœnis
Fatorum Vindicta premit, soliumque Vameenus
Rursus habet proprium, et Padali dominatur Averno.
Sed Deus arridens obductâ nocte Ladurlæ 170
Luminibus requiem infundit mortisque soporem,
Qualis ubi violas et verna papavera fessus
Texendo, ad fontes, ubi somno mollior halat
Herba, puer recubat cervicem fultus acantho.
Sic felix jacet ; at surget felicior ; illum 175
Excipiet cæleste jubar, dulcesque propinqui,
Et vigor ætherii numquam extinguendus amoris.

CHARLES JAMES SCRATCHLEY. 1830.

THE CRUSADES.

COUNTLESS, as billows on the rocky strand,
 On Clermont's plain assembled nations stand.
 But whose that form, in manhood's fullest prime,
 Yet bent, and grey, with travel more than time ?
 Not with earth's glow that thin pale cheek is bright, 5
 Those dark eyes glitter with no worldly light ;
 The feet still bleeding, and the palmer's shell,
 And tatter'd garb, the hermit's office tell
 Of zealot Peter, as with accents loud,
 And hand uprais'd, he thrills the circling crowd. 10
 "To arms. By breezes borne midst ocean's roar
 Let Echo waft the sound from shore to shore.
 To arms. To arms. Let the false Pagan feel
 The Heav'n-sent vengeance of the Christian steel.
 Heav'n calls us on. Has that base bosom life 15
 Which burns not eager for the glorious strife ?
 Where is the pride of Judah ? prostrate low
 Judah now weeps beneath the invet'rate foe,
 While heathen feet Christ's sepulchre deface,
 While heathens spoil Jehovah's dwelling-place. 20
 And miserable Salem makes her moan ;
 Mourns all her glory sunk, her fanes o'erthrown,
 Her sun and moon in deepest darkness set.
 Ye hear her cry, and, oh, ye linger yet."
 No ; no ; they linger not ; each warrior hand 25
 Claps the bright spear, and half unsheathes the brand :

Each heart, responsive to the hermit's cry,
 Impatient throbs to conquer or to die;
 And bursts o'er that wide plain by myriads trod,
 From ev'ry tongue, "It is the will of God." 30

Oh, 'twas a noble spirit, that could bind
 In one firm league the souls of half mankind;
 Could bid to battle rush, with eager joy,
 Th' unwarlike burgher, and the stripling boy;
 Could make ev'n gentler woman cease to feel 35
 Her weak heart beating 'neath the corslet's steel;
 And strike with fearless hand th' unerring blow,
 That drank the life-blood of the Pagan foe.

The proud may spurn, the cold of heart may blame
 That zeal, which puts their selfish souls to shame: 40
 But call it madness, call it, what ye will,
 Fanatic, foolish, it was noble still.

Yet some there were of spirit cold and base,
 Their land's dishonor, and their name's disgrace,
 Whom bloodiest crimes appall'd not, and who bore 45
 Redemption's symbol stain'd with guiltless gore.
 Rest thou on them, Oblivion. Who would speak
 Of that wild crew, the ruthless and the weak,
 Who pass'd and perish'd, hurrying but to die,
 Heralds unfit for Christian chivalry? 50

Disown'd they fell. Unjust it were to shame
 By such vile comrades noble Godfrey's fame;
 Unjust to veil, 'neath such a cloud, the light
 Of Tancred's valor, and of Raymond's might;
 Or dim the fame, in after time, that shed 55
 Her brightest ray o'er royal Baldwin's head;
 Names dear to glory, chieftains hallow'd long
 In Europe's annals, and in Tasso's song.

Far from such tales of sorrow and of crime
 The Muse will gladly turn to deeds sublime; 60

Will trace those nobler warriors on their way
 Where Stamboul glitters in the eastern ray,
 Safe from pretended friendship's with'ring smile,
 Unhurt by Grecian arms and Grecian guile ;
 And in her swift career will pause, to tell 65
 How yielded Nice, and haughty Antioch fell :
 How on Edessa's ramparts rais'd on high
 The red cross wav'd triumphant in the sky.

But, onward, now, the weary fainting throng
 Press the burnt desert's scorching waste along, 70
 By the dark confines of that doomed deep
 Whose spell-bound waves in death-like torpor sleep.
 Then quail the hearts that battle could not tame,
 The spirit drooping with th' enfeebled frame ;
 Then mail-clad hosts beneath a torrid sky, 75
 In thirst's fierce anguish, sadly sink and die.

Then too, while ev'n Religion's ardent zeal
 Yields to the pang expiring exiles feel,
 Fond Mem'ry wanders o'er the distant main,
 And thoughts of home rush o'er the soul again. 80
 How do those chiefs on Asia's burning sand
 Sigh for the breezes of some western land ;
 For joyous Italy's Elysian smile,
 Or cooler gales from Britain's sea-girt isle ;
 For Gallia's balmy airs and sunny glow, 85
 Or Sweden's mountains of unmelted snow ;
 Or vine-clad cots, and flow'ry vales that shine
 By the bright current of the rapid Rhine ?

But, ah, how beat each bosom, as the height
 Of Salem's tow'rs first rose upon their sight ? 90
 Their toils, their dangers at that sacred scene
 Forgotten fade, as if they ne'er had been :
 They weep, where erst had wept the Son of God ;
 Breathe the same air, and tread the ground he trod.

Soon shall they conquer : many a helm and shield 95
 Are brightly spreading o'er the varied field :
 Then roars the din of war : with glittering lance
 And threat'ning mien the hostile lines advance ;
 And hark, from out the battle comes a cry,
 The shout of victory. The heathen fly. 100

Therefore rejoice, proud Salem ; for on thee
 Glory has dawn'd, and thou art once more free.
 Therefore rejoice : but, hark, what piteous wail
 Floats with the sound of triumph on the gale ?

Is mercy banish'd ? Though the battle 's won, 105
 Unsated yet, foul slaughter rages on ;
 And quiv'ring still, their blood-stain'd corpses show
 Th' insatiate fury of the Christian foe.
 Christian ? ah no ; their nature could not feel
 The holier impulse of a Christian's zeal. 110

Vengeful and fierce they joy in human gore,
 And at each draught, like vampires, thirst for more ;
 Their blood-stain'd hands in pray'r to Heav'n they raise,
 And slay God's image, while they sing God's praise.

Forthwith through Salem's rescu'd courts there ring 115
 Those joyful sounds, that hail great Godfrey king ;
 And yet no chaplet decks the Monarch's head
 Refusing triumph, where his Saviour bled :
 His is a heav'nly crown, whose smallest gem
 Surpasses far earth's brightest diadem. 120

And thus he reigns, and after him a line
 Of Salem's kings on Salem's throne shall shine.
 But years roll on : again must Salem mourn
 Her children vanquish'd, and her lot forlorn.
 Thine was the work, proud Saladin. Thy hand 125
 Dealt desolation forth throughout the land.

Yet Salem's sinking star, now dark, now bright,
 Beams forth at times, ere all is lost in night.

I see assembled Europe's princes pour
 Their conqu'ring legions o'er her gladden'd shore ; 130
 The crushing war-axe and the pond'rous brand
 Strike the light sabre from the Moslem's hand ;
 And Europe's war-steeds, and her steel-clad men,
 O'erwhelm the coursers of the Saracen.

Lo, midst that noble band, one warrior form 135
 Shines forth, like lightning, in the battle's storm :
 One giant arm points out the glorious way ;
 One blood-stain'd sword waves foremost in the fray ;
 Now in the breach alone I see him stand,
 And thousands quail beneath his single hand ; 140
 Far o'er the rest his mightier banners fly,
 His war-cry loudest swells upon the sky.

Go, trace his course where thickest lie the slain,
 And bloodiest is the turf on Jaffa's plain :
 Go, seek where Acre's shatter'd walls declare, 145
 That he, the Lion-hearted, has been there.

And must that might, which dar'd war's fiercest blast,
 'Neath envy's dark designings fall at last ?
 Sedition comes ; not 'neath the heathen foe,
 But English Richard sinks by Philip's blow. 150
 Thus soars the eagle heedless of the dart,
 That soon shall quiver in his bounding heart.

How sank the monarch's spirit, as he threw
 One glance on Salem for a last adieu,
 Then veil'd that brow in agony, nor deign'd 155
 To view the tomb, that heathen steps profan'd ;
 When his proud soul for once gave way to man,
 And traitors finish'd what disease began ?

Yet Judah still is captive : though the gore
 Of slaughter'd nations dyes the desert shore ; 160
 Though with fresh waves from age to age supplied
 War rolls on Syria's beach his western tide ;

Still all is vain ; still Salem weeps her doom,
And heathens trample on a Saviour's tomb.

But coming ages brighten as they roll, 165
And lovelier visions open on the soul.
Methinks I see a long returning train,
And Salem rising from the dust again ;
Methinks, with lustre spreading fast and far,
O'er Eastern plains ascends the Christian star ; 170
Pale Islam trembles, and, with shatter'd pow'r,
Crumbles ev'n now before the vengeful Giaour.

And, what ? though long, by later chieftains led,
Fresh hosts of steel-sheath'd zealots fought and bled ;
Though Europe, pour'd on Asia, throng'd the coast 175
With baffled valor's unsuccessful host ;
Go, learn the moral truth, ye sternly proud,
Go, hear the voice divine, that cries aloud ;
" Not thus, not thus, the Cross of Christ must spread,
Begirt with banners and with carnage red, 180
Or angels would rush on in bright array
Countless as stars that pave the heav'nly way :
Far other arms the saving sign demands
Than proudly blazon'd shields, and reeking brands ;
Far other bands it claims, as Glory's heirs, 185
Salvation's helm, and Mercy's breastplate theirs ;
Theirs the blest onset bidding discord cease,
And theirs the sacred panoply of peace."

O come, secure of favor from the skies,
Soldiers of Christ, Religion's warriors, rise. 190
Prepare, prepare, but not with flame or sword,
The tranquil triumphs of God's hallow'd word.
Speed on, ye years ; be swift, thou rolling sun ;
Let the last, holiest Crusade be begun.
It is begun : the sainted ranks appear, 195
With bloodless laurels bought without a tear.

THE CRUSADES.

239

See, with bright banner Faith and Hope advance ;
See, Truth uplifts her heav'nly-temper'd lance ;
See, meek-ey'd Love leads on the glorious strife,
That smiles at death, and gives eternal life ; 200
Doubt, Error, Darkness, feel the certain blow,
Yet bless the weapons that have laid them low :
Victorious arms the Christian champions wield ;
Yet more than conquerors are they that yield :
Earth's utmost limits hail Salvation's day, 205
And own Messiah's universal sway.

JOHN WILLIAM WING. 1830

TRANSLATION.

SHAKESPEARE'S "RICHARD THE SECOND."—Act IV. Scene I.

Εἴθ' ὦφελ' εἶναι τοῖσδε γενναίοις μέτα
 γενναίους εἰς τις εἰς τόδ', ὥς ἂν ἔνδικος
 'Ριχαρδέως γένοιτο γένναλον κριτής.
 τοῖονδ' ἂν εἶρξαι γνησία γενναιότης
 οὕτως ἀεικοῦς μήποθ' ἀψασθαι βλάβης. 5
 τίς γάρ κρίσιν τοῦ βασιλέως ὑπηκόων
 ἔχει ποιεῖσθαι; τίς δὲ τάσδε νῦν ἔδρας
 θάσσει 'Ριχαρδέως μὴ κυρῶν ὑπήκοος;
 τίς φῶρας, εἰ μὴ πάντ' ἀκούουσιν παρὰ,
 ἔκρινε, κἄν σφιν αἰτία σαφὴς ἐνῇ; 10
 σεμνὴν δὲ θέλας σεμνότητος εἰκόνα,
 τὸν δεσπότην, τὸν ἐκ Θεοῦ τεταγμένον
 ταμίαν, ἐπιστάτην τε, πρὸς δ', ἰδρυμένον
 πάλαι, κεχρισμένον τε, κάξτεμμένον,
 οἷδ' ἥσσονες κρινούσιν, οἷδ' ὑπήκοοι 15
 αὐτόν περ οὐ παρόντα; κωλύει Θεὸς
 ψυχὰς θεοσεβεῖς εὐπρεπῶς τ' ἡσκημένας
 οὕτως ἀεικὲς ἔργον ἐκδειξαί ποτε,
 αἰσχρόν τε, μιαιρόν θ'. ὧδε πρὸς Θεοῦ θρασὺς
 ὠρμημένος τοῦ βασιλέως ὑπὲρ λέγω 20
 ὑπηκόοισιν αὐτὸς ὦν ὑπήκοος·
 βασιλέα γὰρ ὑμεῖς ὃν καλεῖθ', ὃδ' Ἐρφροδος
 προδίδωσι βασιλέα τὸν φίλον κακὸς κακῶς·

μαντεύομαί τε τοιάδ', ἦν στέψητέ νιν'
 ταύτας Βρεταννὸν αἷμα πιανεῖ γύας, 25
 οἳ τ' ἔκγονοι στενοῦσι τοῦδ' ἔργου πέρι·
 κοιμήσεται πρόσωθεν εἰρήνη δόμοις
 ἐν βαρβάροισιν, ἔν τε δυσσεβεῖ χθονί,
 κλονόεις δὲ πόλεμος τῇδ' ἐν εἰρήνης ἔδρᾳ
 ἔθνος τ' ἔθνει, γένει τε συγχεύσει γένος· 30
 στάσις δὲ δεῖμά τ' ἐνθάδ' οἰκισθήσεται,
 ὀρῶδία τε, κρανίων δ' ἀγρὸς τότε
 καὶ νεκροδέγμων ἤδε γῇ κεκλήσεται·
 εἰ δ' οἶκον οἴκῃ τόνδε τῷδ' ἀνθίστατε,
 διαίρεσις τῶν πρόσθε δυσχερεστέρα 35
 ἔπεισι γαίᾳ τῇδε τῇ δυσδαίμονι.
 ἐναντιωῦσθε, πρὸς Θεοῦ, κωλύετε,
 ὡς μὴ τά τ' ὄντα τέκνα, τά τ' ἐσόμεν' ἐκ τέκνων
 ὑμῖν ἀρᾶται τοῖσιν ἀνοσίοις ἀράς.

EDWARD ELDER. 1830.

TRANSLATION.

SHAKESPEARE'S "RICHARD THE SECOND."—Act IV. Scene I.

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 οὕτως ἀεικοῦς μήποθ' ἄψασθαι βλάβης. 5
 τίς γάρ κρίσιν τοῦ βασιλέως ὑπηκόων
 ἔχει ποιεῖσθαι; τίς δὲ τάσδε νῦν ἔδρας
 θάσσει 'Ριχαρδέως μὴ κυρῶν ὑπήκοος;
 τίς φῶρας, εἰ μὴ πάντ' ἀκούουσιν παρὰ,
 ἔκρινε, κἄν σφιν αἰτία σαφὴς ἐνῇ; 10
 σεμνὴν δὲ θείας σεμνότητος εἰκόνα,
 τὸν δεσπότην, τὸν ἐκ Θεοῦ τεταγμένον
 ταμίαν, ἐπιστάτην τε, πρὸς δ', ἰδρυμένον
 πάλαι, κεχρισμένον τε, κάξτεστέμμενον,
 οἷδ' ἥσσονες κρινούσιν, οἷδ' ὑπήκοοι 15
 αὐτόν περ οὐ παρόντα; κωλύει Θεὸς
 ψυχᾶς θεοσεβεῖς εὐπρεπῶς τ' ἡσκημένας
 οὕτως ἀεικὲς ἔργον ἐκδειξάι ποτε,
 αἰσχρόν τε, μιαιόν θ'. ὧδε πρὸς Θεοῦ θρασὺς
 ὠρμημένος τοῦ βασιλέως ὑπερ λέγω 20
 ὑπηκόοισιν αὐτὸς ὦν ὑπήκοος·
 βασιλέα γὰρ ὑμεῖς ὦν καλεῖθ', ὃδ' Ἐρφροδος
 προδίδωσι βασιλέα τὸν φίλον κακὸς κακῶς·

■
 μαγτεύομαί τε τοιάδ', ἣν στέψητέ νιν·
 ταύτας Βρεταννὸν αἷμα πιανεῖ γύας, 25
 οἳ τ' ἔκγονοι στενοῦσι τοῦδ' ἔργου πέρι·
 κοιμήσεται πρόσωθεν εἰρήνη δόμοις
 ἐν βαρβάροισιν, ἔν τε δυσσεβεῖ χθονί,
 κλονόεις δὲ πόλεμος τῷδ' ἐν εἰρήνης ἔδρᾳ
 ἔθνος τ' ἔθνει, γένει τε συγγεύσει γένος· 30
 στάσις δὲ δεῖμά τ' ἐνθάδ' οἰκισθήσεται,
 ὀρρώδία τε, κρανίων δ' ἄγρὸς τότε
 καὶ νεκροδέγμων ἡδε γῇ κεκλήσεται·
 εἰ δ' οἶκον οἶκῳ τόνδε τῷδ' ἀνθίστατε,
 διαίρεσις τῶν πρόσθε δυσχερεστέρα 35
 ἔπεισι γαίᾳ τῇδε τῇ δυσδαίμονι.
 ἐναντιοῦσθε, πρὸς Θεοῦ, κωλύετε,
 ὥς μὴ τά τ' ὄντα τέκνα, τά τ' ἐσόμεν' ἐκ τέκνων
 ὑμῖν ἀράται τοῖσιν ἀνοσίοις ἀράς.

EDWARD ELDER. 1830.

**REGUM ROMANORUM QUID QUISQUE
OPTIMUM PRÆSTITERIT, QUIS REIPUB-
LICÆ OPTIME CONSULUERIT.**

—♦—

QUUM magno ex omni parte usui sit rerum antiquitūs gestarum monumenta ab historiæ scriptoribus tradita scrutari, tum non minima inde commoda percipere poterit, si quis diversas magnorum virorum virtutes diligenter comparans, quūm mentis suæ vires exerceat, tum, ex iis quæ ad rem politicam spectent, optima regendæ reipublicæ præcepta colligat. Quod si ad Romani populi primordia respicimus, Regesque septem illos inter se collatos, ea quàm latè pateant, quis non videt? Ut tamen id certè difficillimum videtur, regnare, ita varias regnantium virtutes examinare nec facile omninò est neque promptum. Sed quoniam de hoc non parva oritur quæstio, quis scilicet regum Romanorum civitati optimè consuluerit, omnes enim, ne Superbo quidem excepto, quodammodo consuluerunt, mea de cujusque meritis qualiscunque sententia proferenda est, omnibusque, quæ ad rem tantam spectare videantur, graviter diligenterque perpensis, judicandum.

Ac de Romulo, qui primus regnabat, ita primùm dicatur. Cui quidem, eam in primis laudem tribuamus, quæ omnibus jure debetur, quicumque nulli priùs obnoxios societati homines unum in populum congregârint, novisque legibus novam multitudinem devinxerint. Neque Romulum non veneramur; quippe quo auctore, quo auspice, illa Roma

orta sit, quæ mox una sibi orbis terrarum imperium vindicârit. Sed ille, ad bellum naturâ proclivis, gloriæ cupiditatem eâ primùm prudentiâ temperavit, ut nulla cum vicinis populis certamina priùs committeret, quàm facta tandem fortior res Romana hostilem impetum vel sustinere posset vel facere. Quùm autem quæ ad rectos Deorum cultus, quæque ad rempublicam benè ordinandam necessaria viderentur, ritè instituisset; quùm senatores ad consilia regis firmanda, lictores ad auctoritatem defendendam creâsset, urbemque et munitionibus et hominibus, asylo advenis aperto, auxisset; tum demum animo suo indulgebat, et, debellatis cum Cæninensibus, Antemnatis, Crustumisque, Martis se filium ostentabat.

Tum demum fœminas rapere ausus est. Quo quidem facto Romulum civibus futuris proliques consuluisse satis apparet. Neque aliquis eo nomine regem fraudis violatiquæ hospitii temerè incuset. Non enim ille tam injuriam intulisse videtur, quàm, acceptâ injuriâ, homines superbos atque contumeliosos ulcisci debuisset. Id saltem Romulus curabat, ut raptæ humanissime tractarentur; quod quidem ipsæ declaraverunt matronæ, non minùs maritorum saluti quàm fratrum patrumque metuentes. Ita qui sese bello cum Sabinis agendo satis aptum monstrârat, idem pacem decoram et civibus profuturam non invitus accepit. Si quis autem id Romulo objiciat, quòd Tatii mortem minùs ægrè tulerit, Tatium meminertit *, violato jure gentium, læsisque legatis, non injuriâ interfectum; nec letum ejus Romulum potuisse ulcisci, quin eidem se sceleri obnoxium faceret. Tum quid de populo in tribus curiasque benè diviso, quid de Fidenatibus devictis Veientibusque dicamus? Quibus scilicet triumphis eò certè Romulus reipublicæ profuit, quòd nomen

* Liv. lib. i. cap. 14.

saltem Romanum finitimis gentibus magis venerabile reddidit. Quæ quòd immortalia opera edidisset, quid mirum, si (quâ ætate tales non rarò obtinuerunt opinionones) Patrum invidiâ amotus divinis honoribus atque immortalitate per virtutem partâ non indignus visus est Quiritibus Quirinus?

Sin autem Romulum cum Numâ comparare volumus, id in primis videndum est, pacisne an belli studia populo magis prodesse soleant. Quâ de re rectiùs forsitan judicare poterimus, si M. Tullium * audiamus res urbanas majores sæpiùs clarioresque exstitisse quàm bellicas adfirmantem. Plura igitur inter exempla idem Themistocli Solona antepōnit, cujus, constitutis Areopagitis, consilium Atheniensium civitati dicit semper profuturum: Themistocles autem semel tantùm Salaminîâ profuit victoriâ. Quæ quidem legentes, facilitè nobis persuadere possumus, ut illud collaudemus:

Cedant arma togæ, concedat laurea laudi.

Quæ vero inter Themistoclem exstat et Solona, eadem inter Pompilium Romulumque ratio exstare videtur. Nec tamen id non animadvertendum est, horum utrumque regum illud fecisse quod temporibus reipublicæ maximè profuturum esset: Romulo enim regnante, pacificas artes novo populo minùs aptas fuisse quis neget? Numâ autem suffecto, pax bello civitati utilior visa est. Sed ne hoc quidem Romulum Pompilio parem reddere potest; neque in his conferendis nimia temporum rerumque ratio habenda videtur. Ipsa facta cum factis comparanda sunt, judicandumque an Numæ instituta civitati potiùs, quàm præclara Romuli virtus re verâ prodesse. Nec si Romulum gentis tam inclytæ conditorem laudamus, id saltem Pompilio non tribuendum est, ut alter Romæ fundator appelletur, qui, ut Livii verbis utamur, "urbem novam, conditam vi et armis, jure eam

* De Officiis, lib. i. cap. 22.

legibusque ac moribus de integro condiderit." Qualia igitur instituta Deæ monitis edita iis temporibus facillè viderentur, talibus, seu ad civiles res, sive ad religioſas respicimus, primo alterum conditorem credamus præstitisse, his scilicet in rebus Alfredo illi nostro, quæ non minima laus est, haud dissimilem. Nam cum creatis Flaminibus Saliisque et Pontifice, ordinatisque sacerdotiis et ceremoniis, quæ Quirini facta comparemus? Vel quis bellicas Romuli fortitudoſ cum pietate Pompilii et iuſtitiâ conferat? Ambo quidem vicinis nationibus urbem Romanam venerandam, alius tamen aliâ viâ, fecerunt: metu Romulus, Numa injectâ per tot tantasque virtutes verecundiâ.

Ex quo factum est, ut finitimi illum timerent, ut qui pacem ſollicitare et vellet et posset; hunc quasi mortalibus ſuperiorem colerent, qualem in cultum Deorum omninò verſum violare nefas duxissent. Quid, quòd Quiritum conditio, regnante Numâ, meliormagisque hominibus ratione præditis digna fuiſſe videtur, quippe qui violentiâ priùs longâque militiâ efferati novi regis exemplo ita mitigarentur, animosque eâ Deorum curâ, eâ pietate imbutos haberent, ut "fides ac juſjurandum, proximo legum ac pœnarum metu, civitatem regerent?" Si quis igitur Romuli bellicis factis "quietum Pompilî regnum" anteponeſe volet, id facere videbitur, rectam omninò ſecutus rationem; nam Romulum quidem non poſſumus non admirari; Numam, quàm admiramur, tum amamus.

Nec minùs eundem, cum Hoſtilio collatum, eminere credamus: quod ad confirmandum ſubtilioribus quidem argumentis nihil opus eſſe ſatis apparet. Quantò enim Numa Romulo, tantò Tullo Romulus videtur præſtare. Certa tamen ſtent ſua cuique merita; neve eam laudem inviti Hoſtilio adſignemus, quòd urbem Romanam gloriâ armisque auxerit. Sit idem fortis, ſit ob bellicas virtutes

venerandus. Eum autem animadvertendum est bella videri suscepisse potius ut suæ gratificaretur ferocitati, quàm ut reipublicæ prodesset. Neque negandum est eam, quæ huic regi procul dubio inerat fortitudo, tali immistam esse immunitate, qualis ipso Pelidâ, vel Alexandro * sævum sæpiùs Peliden imitante non indigna fuisset; quod quidem de Romulo dicere nequaquàm licet, qui triumphos suos clementiâ quâdam regiâ ferè videtur ornavisse. Quamvis igitur præsentem Tulli animum in illo cum Fidenatibus prælio admiramur, quippe qui ipsam sociorum defectionem in suam utilitatem hostiumque terrorem † verterit, istam tamen crudelitatem detestamur, quæ turpem Metti Fuffetii perfidiam pœnâ adeo ab humanitate abhorrenit affecit ‡. Ipsius quidem Albæ ruinam flagitasse videatur necessitas, et prior Albanorum fraus: sed quem non miseret civium "lare, ac Penates, tectaque, in quibus natus quisque educatusque erat" tam moestè relinquentium? Num ullam horum misericordiam regi cetera tam feroci inesse credimus? Deorum autem templis Tullum, Albâ dirutâ, pepercisse probabile est, universæ potius consuetudini obsequentem, quàm dignâ numinum veneratione imbutum. Nam, quæ ferociorem istum animum potuisset mitigare, religionis curam per totum regnum omninò defuisse accepimus: cujus in locum (quod quidem in talibus sæpe fit) menti tandem successit prava quædam et tetrica superstitio, et spiritus illos feroces jam simul cum corpore fractos humillimus stravit pavor. Neque idem culpandus est ob id tantum quòd sibi suoque animo, sed quòd toti jam immutatæ civitati neglectâ nocuit

* Alluding particularly to the cruel punishment inflicted on Bœtis, governor of Gaza, whom Alexander fastened to his chariot, and dragged round the walls of the city, in the manner in which Achilles is represented by Homer as having dragged Hector round the walls of Troy.

† Liv. lib. i. cap. 27.

‡ Liv. lib. i. cap. 28.

relligione. Hunc igitur et Numá et Romulo inferiorem fuisse placet.

Neque, eundem si quis Anco quoque successori postponendum censeat, sententia ejus causis non probabilibus niti videtur. Nam Tulli si qua laus est, eam omnem in bellicá positam fortitudine constat. Sed quis aliquem eò extollat, quòd impetus animi sui eosque ferociore secutus sit? Maximè autem Anci et pietas et sapientia elucet, qui tanto nepos avo non indignus, Numæque ipsius ingenio aliquá saltem ex parte præditus, quæ mala ex neglectis à proximo rege relligionibus orta erant, iis præcipuè recto cultu rectisque institutis mederi sibi proponeret. Quòd autem neque finitimis dignam, ut avus, verecundiam his deditus studiis injecit, nec relligioni colendæ inviolatus potuit vacare, an hoc diversa tempora effecisse credendum est, an quæ Numam vicinis adeò venerandum reddiderat cum pietate immista dignitas quædam, eá nepos videtur caruisse? Quæ tamen laus est, voluisse, illa saltem Anco tribuenda est, quamvis, quæ Pompilio contigerat, huic defuit servandæ pacis potestas. Neque illi ad bella Latinorum injuriis provocato non minorem quàm ipsi Tullo virtutem infuisse arbitremur. Inerat certè virtus nullá ferocitate dedecorata; inerant quæ bonum ducem maximè efficiunt, prudentia et fortitudo. Nec justitiæ quam rationem vel inter arma Ancus habuerit in eo non apparet, quòd ceremonias rectosque belli indicendi ritus primus instituerit, ut in talibus etiam relligionis reverentia conservaretur, et Diis à læsâ parte ritè priùs invocatis ad "purum piumque duellum" non injuriâ adiretur. Ancum igitur, quippe qui vel ad bellum vel ad pacem paratus fuerit, ac relligionis præcipuè memor vixerit, fortem bonumque censeamus; dignamque eidem prudentiæ laudem tribuamus, qui, victis præclarè Latinis, ad artes et instituta, quæ reipublicæ maximè prodesse possent, sese applicuerit; deteritisque hostibus, prolatoque imperio, urbem belli pacisque

studiis auctam maturè moriens reliquerit. Id quidem huic regi à quibusdam vitio objectum est, quod his verbis expressit Virgilius :

jactantior Ancus

Nunc quoque jam nimium gaudens popularibus auris*.

Sunt etiam qui eundem vel pejoribus obnoxium culpis finxerunt; adfirmantes scilicet illum ægrè ferentem Tullum sibi è stirpe regiâ orto prælatum, statuisse Hostilium cum totâ familiâ occidere. Sed nihil tale a Livio, cujus maxima est auctoritas, commemoratur, neque igitur Anco aliud tribuamus, quàm quod ille gratum populi amorem rebus benè gestis et virtute merebatur.

Rectius quidem tali crimini obnoxius est huic injuriâ suffectus Tarquinius Priscus; qui, Anci filiis per fraudem amotis, regnum peregrinus ambitu adfectârît, et popularem captârît favorem spectaculis in Circo Maximo tum primùm exhibitis. Ergo viri cetera egregii præclaras actiones ista ambitio, atque injustitia quasi denigrare videtur. Sit tamen Tarquinio sua laus; id saltem illi tribuatur quòd regnum, utcunque partum, non malè administraverit: quod quidem ad munus superioribus ingenii viribus instructus accessit. Rebus enim militaribus vix ullo priorum inferior, Sabinis Latinisque superatis, pacis opera majore animo inchoavit. Quem reipublicæ consuluisse non negandum est, urbe scilicet muro lapideo munitâ, cloacisque, quod inter alia maximè eminet, in Tiberim deductis. Sed quem ob has artes venerandum non extollere non possumus, eundem, prioris adhuc injustitiæ memores, à pastoribus ab Anci sobole missis quasi non omninò injuriâ occisum vix lugemus; eâque poenâ regem nimis ambitiosum non sine irâ divinâ affectum libenter credimus. Atque hæc quidem hactenus.

Omnibus igitur, quos memoravi, superiorem fuisse Pomdiliū nemo non confitebitur. Si autem Numa cum Servio

* Æn. lib. vi. ver. 816.

comparetur, paullò difficilior oritur quæstio, uter utri sit antefendus. Uterque suo genere summus, uterque pacificarum cultor artium, uterque Pater Patriæ dignus est qui appelletur. Servii quidem ea fuisse videtur indoles, quæ, bellicâ licet virtute imbuta, ad pacis opera et rempublicam legibus informandam multò aptior esset. In talibus maximè enituisse gloriam constat et sapientiam. Neque ab ullo Romanæ urbis rege, ne Numâ quidem excepto, ullum opus exhibitum accepimus, quod cum censu à Servio instituto conferendum sit. Nam, quod ubique in maximis ducendum est, inter cives aliquid discriminis exstare, id Romæ servus, ille à servâ natus*, (si modò hoc verum sit) primus fecisse laudatur, primus idem varia variis ordinibus privilegia benè adsignâsse. Ita onera pæne omnia à pauperibus ad divites inclinata; ita maxima vis suffragii penes primores civitatis posita est. Ex quo factum est ut quæ cuique essent utiliora, iis quisque, auctore Servio, frueretur.

In hac autem comparatione non ad singulas actiones, sed ad totum totius regni tenorem respiciendum est, videndumque an Numæ an Servii administratio omninò civitati magis profuerit. Relligiosis maximè Pompilius institutis, Tullius civilibus reipublicæ consulere conatus est. Judicandum igitur est, an religio rebus civilibus populo sit utilior. Quod quis negare audeat? Constat certè, ut suprâ dictum est, si de singulis factis agatur, ne unum quidem inter Numæ opera cum institutis ordinibus classibusque posse certare. Sed utrius regnum populo Romano re verâ utilius fuisse credimus? Utrum meliores beatioresque reliquisse Quirites? Urbis mœnia Servius, Numa ipsas civium mentes auxisse videtur. Servium quidem irreligiosum dicere non audemus; id tantùm affirmamus, hujus nusquam in regnò eam relligionis curam, quæ Numæ inerat, enituisse. Idem autem

* Liv. lib. i. cap. 39.

Dianæ fanum videtur cum Latinis Romæ condidisse, non ut cultum Deorum augeret, sed potiùs ut ea esset confessio “caput rerum Romam esse, de quo toties armis certatum erat.” Quæ quùm ita sint, quantò divina humanis, quantò religiosa civilibus, tantò Pompilium Servio præstare credamus. Numam omninò, qui inter tot tantosque egregius emineat, Servium, qui unus ferè videatur cum Numâ comparandus, veneramur.

Nam quod ad ultimum istum regem pertinet, nulla bonorum cum malis potest esse comparatio; nemo Pompilium conferre audebit Tarquinio. De quo tamen possumus dubitare, an egregias ingenii vires magis admiremur, an tantam sævitiam detestemur et superbiam. Odimus quidem Tarquinium, quippe qui parricida et tyrannus, regnum vi ac cæde partum metu firmaverit et crudelitate. Eundem autem bellicis egregium virtutibus, ducemque Romano nomine haud indignum non possumus non laudare; quamvis “degeneratum in aliis huic quoque decori” videtur obficere. Quod ad alia spectat, sive ad ædem Jovis in monte Tarpeio erectam, sive ad foros in Circo factos, seu denique ad cloacam maximam, “receptaculum omnium purgamentorum urbis,” sub terram actam, respicitur, quis horum operum et utilitatem et magnificentiam non confitetur? Sed Tarquinium istum, quamvis excellenti præditus ingenio rempublicam benè administrare potuerit; tantâ tamen superbiâ tantâque ferocitate pollutum nec regnantem amamus, nec jure tandem expulsum miseramur.

Quod restat, reges sex priores ita se gessisse judicemus, ut singuli conditores vel partium urbis vel gentis gloriæ rectè numerentur. E quibus unum Numam adedò eminere censendum est, ut inter præstantes non immeritò videatur præstantissimus.

EDWARD ELDER. 1830.

1

Sed Galliæ jam gravior it dies.	
Remosque belli primitiæ beant ;	30
En, sumit optatos honores	
Arbitrio Carolus puellæ.	
O, læta virgo, si patrias oves	
Fusi foveres nescia sanguinis	
O læta, si nullos triumphos,	35
Nec miseræ decora alta famæ	
Sperare velles. Desine bellicos	
Tentare casus ; desine, dum licet.	
Sed præliantes in catervas	
Illa ruit moritura. Tristi	40
Vinctæ catenâ quid manet illius,	
Quæ sola cœli præsidio ferox,	
Vires redonabat labanti	
Spemque bonam patriæ, timendum	
Fulmen Britannis, lux oriens suis ?	45
Heu, tetræ obumbrant pectus imagines,	
Languorque caligoque mentis	
Jam dubiæ, et gelidi timores.	
Ergo malignæ turpe veneficæ	
Confessa crimen, traditur, et suæ	50
Puella detestata genti,	
Vindicibus peritura flammis.	
Sed, Musa, blandis talia ne velis	
Aptare chordis. Quin potius juvat	
Silere, nec mandare sacris	55
Dedecus Angliacum Camœnis.	

CANIS.

Quæ natura Canum, varias quot sparsa per oras
Sint genera, et catulis quæ detur cura colendis,
Expeditam. Vos o, quibus est vis strenua cordi,
Firma fides, animusque sagax, audite canentem.

Prima Canis, nemorum, famæ si credere dignum est, 5
Expetiit latebras, densæque umbracula sylvæ.
Vivas dura feras agitans, defunctaque vitâ
Membra vorans hominum, rabieque sitique cruoris
Usque furens, qualis nunc effera sævit hyæna,
Vel lyncum genus acre: ab eadem stirpe luporum 10
It jejuna cohors, et nocturno ululatu
Compellat plenam deserta per avia lunam.

Ergo Mæonides heroum corpora vates
Projecit canibus; reginæ et viscera jussi
Sidoniæ absumsere canes. Sed longa tulerunt 15
Secula mollitiem, et multas diversa creavit
Temperies cœli formas, hominesque sodalem
Elegere canem, et mentem inducere benignam.

Hinc catulus, jam non cæcus, namque incubat atra
Nox oculis, nono dum mane refulserit ortu, 20
Tractatur manibus; domino mox auspice discit
Prima rudimenta; aut rapidos se mittit in amnes
Præcipitem, baculumque refert, aut jussa capessit,
Atque suum agnoscit nomen, vel lumine læto
Blanditur, caudæque, et amœnæ murmure linguæ, 25

Perque locos sequitur solos, et strata viarum.

Ast age, jam canibus vorsas edicere formas
Mens avet, et quantos hominum formentur ad usus.

Hinc ovium proli possis succurrere, et omnem
Amoveas pecori noxam : nec barbara raptor 30
Prælia dat, tuto aut lupus insidiatur ovili.

Tum canis in pecora exercet palantia curas,
Et vaga latratu turbat : simul agmina tota
Colligit, et junctos cogit convertere gressus.

Acrius est aliis studium : sunt lumine certo 35
Qui cæcas spectant volucres, vel nare sagaci
Indagant, pedibusve hosti velocibus instant.

Agminis, en, princeps, infectas imbibit auras :
En, cita turba ruit : reboat clamoribus ær :
Non fluvii, vallesque cavæ, non claustra retardant 40

Invia, quin vulpem sectetur odora canum vis,
Et frustra astutæ satiet se sanguine prædæ.
Sicut ubi Œbaliū crebris latratibus implent

Taygetum, et magnis circumdant vocibus agros ;
Non secus ac vastum informis circumgemit antrum 45
Scylla, vel Oceani resonantes perfurit undas,

Cœruleosque canes laxis dat in æquor habenis.
Ne tamen incertus, si quis venabere cervos,
Avia quæsieris, monet Autonoeius heros

Conspexisse dolens sacras sub marmore nymphas. 50

At venandi oculis heu tetra occurrit imago.

Naribus hic diram, et membrorum robore, prolem
Mexica mœsta dolet, pascitque cruore suorum.

Illic oppressos, veluti leporemve vel aprum,
Africa deplorat natos. Tum victus, et exlex 55

Ipse Caledoniæ mutus terrore tyrannus
Auscultat : vocemque, homines quum fallere possit,
Terribilem nigro certi canis horret in antro.

Contemplator item, quā clamat parte juvenus
 Irritans Hispana canes, fususque per herbam 60
 Sævis bos animā superingemit exhalatā
 Vulneribus; fugere illi, rursusque vocati
 Irrita devitant infixo cornua morsu.

Rursus Hyperboreas catulorum currus in undas
 Ducitur: at nullum volvens rota concitat orbem, 65
 Levia dum levi radit ratis ipsa carinā
 Marmora, et usque fugā celeres prævertitur Euros.
 Gestat agens hastam, possit quo flectere tutus
 Quadrijugos auriga canes, nec parcit habenis.

Quid memorem quantas assignet fabula vires? 70
 Quid memorem Indorum catulos, vastumque leonem,
 Post spretas tigres, domitum; atque immania sævi
 Pellæos juvenes mirantes robora monstri?

Vera loqui satis est. Nam siquis forte pererrans
 Horribiles brumæ jam tempestatibus Alpes, 75
 Culminaque Helveticis superimpendentia campis,
 Mole nivis premitur, somnoque et frigore victus,
 Decidit, ecce, canis vestigat corpora circum
 Per tenebras elementorum rabiemque procellæ.
 Amphora dependet collo, fert ille salutem, 80
 Seque ducem præstat sancti ad solatia tecti.

Sed, qui Puteolos, et quæ Tagus alluit auro
 Mœnia, Turcarumve domos delubraque visit,
 Noverit, ut detrita canes per saxa viarum
 Immunda errantes absument omnia morsu; 85
 Ni faciant, morbo squalentia tempora cœli
 Quippe ferant homini mortem pecorique venenum.
 At qua ingens effert moles Augusta superbas,
 Cernere erit dominum ut ducant cæcumque, senemque,
 Ipsique æra rogent; vel, iniquos fingere ludos 90
 Edocti, dent crura modis plaudantque choreas,

Exiguumve trahant duro conamine plaustrum.
 Est et deliciis catulus, quem femina secum
 Aut vehit in rhedâ, vel amicis excipit ulnis.
 Tum Canis, instrato sub noctem saxa cubili 95
 Dura premens, furesque fugat, servatque Penates;
 Tartaream veluti fidus circumfurit aulam
 Cerberus, ac frustra exoptant Stygis æquora Manes.
 Quod superest, catulis quæ detur cura docebo.
 Tu formâ insignem, tu cursibus, elige gentem, 100
 Quorum sæpe patres vincti rediere coronâ.
 Proderit et sedem ventis Zephyroque salubri
 Objicere, et crebro latices inferre recentes;
 Nec minus et stipulâ præstat lignisque recisis
 Sternere subter humum: vel, ubi fit mollior æstas, 105
 Sufficitur thalamus sparsis instratus arenis.
 Quin propera gelido catulos immittere fonti
 Providus, immundum ne fœdent ulcera corpus,
 Et febris, et scabies imis infesta medullis.
 Nam canibus (sed causa latet) teterrima morti 110
 Additur, heu, rabies, quâ non violentius ullum
 Virus edit venas; aut pestis dirior, irâ
 Plena Dei, Stygiis unquam sese extulit undis.
 Præsertim medio siquando inferbuit æstu
 Annus, et in tepidum decrescunt flumina limum: 115
 Tum subitus furor est animis; stant lumina flammâ;
 Et gravia ora tument, et spumant labra veneno:
 Ipse ruit rabidus; qui si quid læserit, idem
 Angor adest miseris, atque ingruit horror aquarum.
 O animi tandem majori luce beatus 120
 Exoriare aliquis, qui tantam evincere pestem
 Possis, aut magnam morbi depellere partem.
 Pectore tu saltem grato, studioquæ fideli,
 Quisquis es, o, catulos foveas: ne verbere vexes,

Ne pede, ne linguâ immiti, tortove flagello. 125
 Nam quid et utilius natura, aut carius unquam
 Præbuit humano generi? quo in corde vigescit
 Tantus amor, tanta in dubiis constantia rebus?
 Tuque adeo, ratione tuâ ingenioque superbus,
 Cerne Canem: ignotum quem spectant turba procorum, 130
 Ignotum famuli, ignotum fidissima conjux,
 Procidit ante pedes agnoscens Argus Ulixen.

I, quocunque velis, terrarum curre per orbem;
 Curre, ubi longinquis Atlantica cingitur undis
 Insula, et hirsutam magno fert corpore prolem: 135
 Mollior, i, tepido qua stirps sub sole calescit
 Fertilis Italiæ, aut hyemis vis horrida sævit;
 Usque homini custos, socius, solamen, amicus,
 It Canis: impavido quoniam jam dente tuetur,
 Jam voci obsequitur, vultum jam suspicit ipsum 140
 Interpres, nescitque suo superesse magistro.
 Sæpe etenim alterius spernens et dona minasque,
 Occisi lambit domini deforme cadaver;
 Aut manet, invigilans ipsâ jam in morte, sepulcro.

Ergo Indus sperat vitæ post tædia cælum 145
 Cum cane, dilectosque una renovare labores.
 Sic etiam Isiacis mater fœcunda Deorum
 Latrantem adjunxit templis Ægyptus Anubim.
 Nec Canis immerito superis admittitur astris
 Flammeus, et socio Procyon furit igne minister. 150

JOHN WELLINGTON FREESE. 1831.

S H A K S P E A R E.

Lord of the thousand spells, that hold in thrall
Th' obedient heart, rouse, melt, absorb, appall;
Hail, Shakspeare, mightiest to evoke or bind
The potent spirits that possess the mind.

Rais'd by thy very name, what groups we view? 5
How long familiar, yet for ever new?
Lo, where one young, and lovely, bows her head,
A living corse amid the loathsome dead.
No falt'ring pause, no woman's fear is there,
Nor yet the cold, calm sternness of despair; 10
But passion, fondly firm, bids Juliet know
No thought on earth, but only Romeo;
One all-engrossing dream, so wholly dear,
It makes ev'n death seem sweet, the lov'd one near.

Or, hark, the madd'ning tempest raves on high, 15
Sweeps o'er the earth, and rends the troubled sky;
And, in this hour of dread, an aged form
Treads the wild waste, and battles with the storm;
Tears his white locks, that catch the whirlwind's ire,
The crownless king, the worse than childless sire. 20
Who would not bid the rushing lightnings stay
The vengeful gleaming of their swift-wing'd way?
Who would not cry "Yon time-worn bosom spare;
A fiercer dart than yours is rankling there?"

Next, the blood curdles, while the master's art, 25
With breathless terror, stills the beating heart;

While the weird sisters, stain'd with infant gore,
 Hold their foul revels on the dark'ning moor;
 Strip from futurity the close-drawn veil,
 And bid Macbeth the thrice-repeated "hail!" 30
 Nor vain their dirge; Ambition draws him on,
 All reckless of the means, so pow'r be won:
 He grasps at dreams his frenzied soul has built,
 That beckon onward through red gulfs of guilt.
 Yet sins he not unpunish'd; in his breast 35
 Sounds a still voice, that will not be repress'd:
 Avenging spectres bode destruction near,
 And shake the scourges of remorse and fear.

Not only, Shakspeare, can thy skill control
 With wizzard sway the tempests of the soul; 40
 Not only bid the fount of grief o'erflow
 At Hamlet's madness, or Ophelia's woe;
 Or paint the pity-nurtur'd love, that bore
 The jealous ravings of the fiery Moor;
 But thine it is to point the moral page 45
 With smiling truth, and maxims gaily sage:
 Thine, like a charm, to dry the falling tear,
 Bid the bright train of laughing mirth appear,
 And teach staid wisdom's philosophic rule
 Amid the sallies of the motley fool. 50

Hear Dogberry august, hear Audrey wise,
 Great Shallow's edicts, silly Slender's sighs,
 Hear, how Malvolio schemes of greatness coins,
 And Pistol blusters with the Prince and Poins.
 But, chief and foremost, Falstaff vaunts his might, 55
 Shows the hack'd sword, and tells how fierce the fight;
 Prompt from the battle's raging field to run,
 Yet just appearing when the battle's won;
 In war a lamb, a lion in the hall;
 Swift from his tongue the lies unheeded fall; 60

Till sad mishaps and pealing laughter prove,
How woman's vengeance waits on venal love.

Or see, where heroes tread with stately mien,
The past's long glories crowd th' historic scene.
Here Rome survives; there, England's gallant throng, 65
Plantagenets and Tudors sweep along;
The rival roses bloom and strive again,
And murd'rous Richard sinks on Bosworth plain.

Yet soon the themes, to earthly bounds confin'd,
Seem all too narrow for his mighty mind : 70
Swift at his call Creation's pow'rs expand,
And worlds imagin'd rise at his command.
Lo, sits dark Prosper in his magic bow'r,
Stills the loud winds, and chains the flying hour;
Bright Ariel sails upon the bat's swift wing; 75
Wild music trembles on unearthly string;
And countless forms, in heav'n's bright vesture gay,
Float on the cloud, and pour the melting lay:
While, scarce a beast, yet far beneath a man,
Toils the misshapen form of Caliban. 80

But chang'd the scene: by Shakspeare's pencil drawn,
See, Cynthia lights the silver-mantled lawn:
There slight Titania, rob'd in mantle green,
Sports on the bank, or treads the mead unseen:
Around, in pastime gay, her elfin train 85
Skim on light wing along the dewy plain;
Or to the wanton breeze, in joy, unfold
Their azure pinions, streak'd with beaming gold.

But who can count such marvels? who descry
Each sep'rate star in that bright galaxy? 90
And, oh, if truth be in that dreamy thought,
Which in old time the sage of Samos taught,
That minds, departing burst the carnal chain,
But to return to bonds of flesh again;

Many, might Fancy deem, in Shakspeare's frame 95
 Concentring kindled their ethereal flame :
 Nature for him, from each most glorious soul
 Snatch'd the best gift, to form one mighty whole,
 Of all past Genius cull'd the choicest part,
 And breath'd its essence o'er his favour'd heart. 100

For he, the myriad-minded, with his pow'rs
 Calls forth, at once, the sunshine and the show'rs ;
 Blends ev'ry charm, that classic scenes diffuse,
 With bolder outline, and more varied hues ;
 Pregnant with fire divine, and bearing now 105
 Invention's palm from sacred Homer's brow ;
 Now thrilling bosoms for the " royal Dane,"
 Like him who sang of Agamemnon slain ;
 Now nobly chaste, oh Sophocles, like thee,
 Lear's pious child a new Antigone ; 110
 Now, as thy rival, tender, while we hail
 Restor'd Alcestis in the " Winter's Tale ;"
 Possess'd of wilder wit than he, who made
 Th' Athenian Cleon but a former Cade :
 Graceful as Terence in the comic vein, 115
 And breathing fresh Menander's perish'd strain :
 All, all in one, still Shakspeare reigns alone,
 Ev'n as the sun in heav'n, on glory's throne ;
 While Alfieri, Corneille, Göthe, Scott,
 Revolve in radiance, but approach him not. 120

Then what though, eagle-like, he dar'd to soar
 High o'er each track, that bard had pass'd before ?
 What though the boundless visions of his mind,
 Free as the waves, unshackled as the wind,
 Rush'd on, regardless of the rules that throw 125
 An icy coldness o'er poetic glow ;
 Unlike the strains close shap'd to pedant's law,
 Correct, precise, without or fire or flaw ?

Tell the wild bird, too lofty is its flight ;
 Tell the red sun, too brilliant is his light ; 130
 Stay the swift lightning, as it darts along ;
 But spare, oh, spare the thrilling voice of song.
 And o'er his fortunes, whose Promethean fire
 Thus breath'd new sweetness on the Muse's lyre,
 Ask ye, what grandeur beam'd ? what lofty fate ? 135
 How high his lot, how noble, or how great ?
 Few aids were his proud Learning's heights to scan ;
 His guide was nature, and his book was man :
 Untaught he rose, uncultur'd, unconfin'd ;
 He spurn'd the laws, that should unite mankind ; 140
 Yet, as he wander'd, 'neath the midnight shade,
 Intent on spoil, o'er some deep forest glade,
 Ev'n at that hour, in his young soul would spring
 Some dawning thought of wild imagining,
 Some glorious thrill, that made the poacher boy 145
 Feel the bright presage of a nobler joy.
 And yet, when Honor's beaming ray had spread
 With brightest glory circling Shakspeare's head,
 Calm he retir'd, nor dream'd of laurels won,
 Scarce conscious, what his careless strength had done. 150
 And where in youth he held his joyous way,
 Haply his spirit still delights to stray.
 For beautiful that vale of calm repose,
 Where Shakspeare saw life's op'ning, and its close :
 Still graceful willows weep above the stream 155
 Where first he mus'd in inspiration's dream ;
 And Nature decks the scene with choicest care,
 As if to honor him who slumbers there.
 Wild flow'rs around their sweetest fragrance breathe ;
 Hands, not of earth, their brighter garlands wreath ; 160
 While, undisturb'd, within his native glade
 His dust reposes, as in death he pray'd ;

And frequent pilgrims seek the humble stone,
Proud in the thought such poet was their own :
Devoted Mem'ry haunts the hallow'd ground ; 165
And Admiration lingers fondly round.

Yet say not, he is dead, for Shakspeare's name
Lives in the volumes dear to lasting Fame.
Fame lifts the sacred leaves, and nations cry,
With one consenting voice, "These cannot die : 170
These, which nor age can spoil, nor envy blight,
Shall shine, the world's long wonder and delight.
And, what, though Shakspeare sleeps by Avon's wave,
Earth is his tomb, his glory has no grave :
His living image in all hearts enshrin'd ; 175
His epitaph, the homage of mankind."

JOHN WILLIAM WING. 1831.

TRANSLATION.

SHAKESPEARE'S "MUCH ADO ABOUT NOTHING."—Act V.
Scene 1.

ANTONIO. LEONATO.

AN. Ἀπολείς ἑαυτὸν, ταῦτα δὴ ποιῶν· σὺ δ' αὖ
ματαῖα πράσσεις, ὅστις ὧδ' ἀλγηδὸνι
αὐτὸς καθ' αὐτοῦ πρὸς βλαβὴν ὑπηρετεῖς.

ΛΕ. Ἄλλ', ἀντομαί σε, λῆγε νουθετημάτων,

ἃ τοῦμὺν εἰς οὖς, ὕδαθ' ὥς εἰς κόσκινον, 5

ἀνόνητ' ἔχει στάζοντα· μὴ 'μὲ νουθέτει·

μὴδ' ὧτα μηδεὶς τερπέτῳ θέλκτροις ἐμά,

εἰ μὴ παθὼν τις ταῦτ' ἐμοῖς ὑβρίσμασιν.

πατήρ δ', ὃς ὧδε τὴν κόρην στέρξας, ἔχει

ἐν παιδί κατακλυσθεῖσαν, ὥς ἐγὼ, χαρὰν, 10

τόνδ' οὖν κόμιζε, καὶν κακοῖς τὸ καρτερεῖν

εἰπ' αἰνέσαι νιν· ἀντιθέντα, τοῖς ἐμοῖς

τᾷ λῆγμαθ', εὖρος ξυμβαλεῖν μῆκός θ' ἅμα·

μέλους τε παντὸς ἀντιφωνῆσαι μέλος,

τοῦδ' ἄντι, τόδε, τοῖονδε, τοῖονδ' αὖ κακὸν, 15

ἅπαντα, μορφήν, σχῆμ', ὑπογραφὴν, φωνήν·

φαιδρωπὸς εἴτις, τοῖος ὦν, ψήσει γένυν,

λέξει τ' ἀνίας, χαίρειτ', ἀντὶ τοῦ στένειν

παίξας, παροιμίαις τε συρράψει κακὰ,

μέθης τε μεστήν θήσεται ξὺν ξυμποταῖς 20

- νυχίοισιν Ἄτην, δευρό νιν κόμιζε δῆ,
 ἵν' ἐκδιδαχθεὶς τοῦδε καρτερεῖν μάθω.
 καὶ τίς τοιοῦτός ἐστι; νουθετεῖν ἔχει,
 ἄδελφε, πᾶς τις, καὶ λόγοις θελκτηρίοις
 κηλεῖν, ἄχους ἄπειρος· ὅς δ' ἐγεύσατο, 25
 βουλὴν χολωθεὶς ἐκχέει, καὶ πρὶν θέλων
 ἕκος πρὸς ὀργὴν νουθετημάτων φέρειν,
 λεπτῷ τε δεινὴν ἐν λίνῳ λύσσαν πεδᾶν,
 ἄχος τ' ἐπ' ὤδαις κώδυνον θέλγειν λόγοις.
 οὐ ζῆτα· πάντων ἐστὶ καρτερεῖν κακὰ 30
 εἰπεῖν τὸν ὠδίνοντα συμφορᾶς βάρους.
 ἀλλ' οὔτις ἀρετῆς εἰς τόδ' ἀρκούντως ἔχει,
 ὥς αὐτὸν ὦδε σώφρον' ἐξ ἴσου κυρεῖν,
 παθόντα γ'· ἀλλ' οὖν μὴ 'μὲ νουθέτει· βοᾷ
 μείζω τὰ πῆματ', ἢ κατ' ἀνθρωπον φρενοῦν. 35
 AN. παίδων τὰδ' ἄνδρες οὐδὲν εἰσὶ διαφόροι.
 ΔΕ. Ἄλλ' οὖν ἔα· τὰ θνητὰ, θνητὸς ὢν, φρονῶ·
 οὐ γὰρ σοφῶν τις εἰς τόδ' ἡμέρας ἔφω,
 ἔχων ὀδόντων τλημόνως ἀνασχέθειν
 ἄλγημα, κἂν γράψωσι σήμαθ', ὥς θεοὶ, 40
 τύχης τε καταγελῶσι καὶ παθημάτων.
 AN. Καὶ μὴν ἅπασαν μὴ στρέφ' εἰς σαντὸν βλαβὴν,
 ξὺν σοὶ βίαζε τοὺς σε λυποῦντας πονεῖν.
 ΔΕ. Ξυνετὰ τὰδ' εἶπας· καὶ τὰδ' ὦδε πράζεται·
 Ἡρώνα διαβάλλουσι, νοῦς ὀρᾷ, μάτην· 45
 καὶ ταυτὰ γ' ἀναξ, Κλαυδίῳν τε, γινώσεται,
 καὶ πάντες, οἵπερ ὦδ' ἀτιμάζουσιν νιν.

IN ILIADE QUID PROPRIUM, QUID PRÆ-
STANTISSIMUM EMINEAT; IN SINGULIS
EJUS RHAPSODIIS QUID SIT PULCHER-
RIMUM, QUID PRÆCEPTUM AD MORES
CONFIRMANDOS OPTIME CONDUCAT.

HOMÆRUS omnium consensu principatum inter poëtas tenet, "atque omnes in omni genere eloquentiæ post se reliquisse, atque in dispositione totius operis humani ingenii modum excessisse*" dicitur. Cujus sane carmina veterrime post Sacras Literas scripta, simplices ac rudes antiquorum mores, motusque animorum nondum politiori societate refrænatos exhibent.

In Iliade autem quum emineant maxime ardor et simplicitas, eorum utrum magis sit proprium, id si scrutari velimus, nemo non videt quam magna occurrat quæstio. Sed contemplantibus ipsam operis naturam, et bella quæ sola fere tractantur, ac barbarorum heroum personas, videtur res ipsa acrem atque excitatam orationem flagitare. Sit magna laus simplicitatis: sed, Iliada qui condidit, illi vivis opus erat verbis, qui recitando audientium animos commovere, junioresque ad patrum virtutes imitandas impellere vellet. Nec sane legentibus non iidem nobis, quibus poëta ipse videtur caluisse, motus excitantur: nos vero in alienis rebus toties dolere aut gaudere, toties sperare aut metuere, illud vim

* Quinctilian.

magnam Homeri comprobat, qui sane idem facit, ac Pericles *, qui in eorum mentibus, qui audissent, aculeos quosdam reliquisse dicitur. Nec vero in exordio ardor ille clarissimus apparet; sed cum rebus progressus gradatim splendescit, et inflammatur, neque unquam languere videtur, nisi ut obscuritas ipsa fulgorem, qui sequatur, adaugeat. Qui quidem fervor orationis magnâ ex parte efficitur, quod in Iliade agantur omnia aut dicantur †, moveri omnia et spirare, atque eloqui videantur. Admiranda igitur in Iliade apparet varietas, rerumque copia, quas sane Homerus ita expinxit, ut quas ipse non viderit, nos ut videremus, effecerit ‡. Quod si qua sint Iliados vitia, ea ad hoc referenda sunt, quod quo ipsa sit audacior, quo magis animata, eo magis maculis incuriâ et negligentia effusis sit obnoxia: quod limatiori scribendi generi minus accidere solet. Quod constat, si Æneida compares a Virgilio, qui animos conciliare potius quam terrere vellet, delectare quam percellere, magis expolitam: nam, magna Homerus, grata Virgilius expressit: nihil est illius Jove magnificentius §, nihil hujus Venere amabilius ||. Ergo in depingenda Deorum majestate, vel præliantium hominum multitudine, summa Iliados vis exponitur. Neque igitur non justis laudibus Longinus ¶ illum locum extollit, quo Neptunus ** ad certamen progrediens montes et silvas concutit, junctisque equis per Oceanum vehitur. Quid vero sublimius est illo Deorum prælio, in quo quicquid ubique est agitur; Jupiter tonat e cœlo; terris tridente diffissis ††, Neptunus urbem, montes, navesque tremefacit; atque e solio suo Orcus exsilit, veritus ne

* Cic. de Orat. lib. iii. 34.

† οὐδὲν ἀηθές, ἀλλ' ἔχον ἥθος.—Arist. de Poet. μβ'.

‡ Cic. Tusc. Dis. lib. v. 39.

§ Il. A'. 530.

|| Æn. i. 402.

¶ Long. ix. 10.

** N'. 10.

†† Y'. 47. 66.

inferorum secreta reserentur. Quam fervidus, quam acer Hector *, perruptis Græcorum munimentis, viam sibi ad Ajacis classem dissecat †? qualis quantusque Achilles cum Scamandri vorticibus luctatur‡? Neque vero ea adducamus, quæ in antiquâ fabulâ Homerus, cum Hesiodo contendens, ipse elegisse fingitur§, quibus maxime excellentem se comprobaret. Nam sententiam nostram non minime confirmare videtur, accincta ad bellum, Minerva gestans

*Αἰγίδα θυσσανόσσαν,
δεινὴν, ἣν περὶ μὲν πάντῃ φόβος ἐστεφανῶτο,
ἐν δ' Ἑρῆς, ἐν δ' Ἀλκῆ, ἐν δὲ κρυνόεσσα Ἴωκῆ.
ἐν δέ τ' Ἐοργείῃ κεφαλῇ δεινοῖο πελώρου
δεινὴ τε, σμερδυνὴ τε||.*

In Iliade igitur ardorem orationis proprium eminere censemus.

Quod si, quid sit præstantissimum, scrutari velimus, major oritur quæstio: tot enim ex omni parte occurrunt præstantia, ut, quid maxime excellat, non facile judicetur. Nam inventionis summa laus ab omnibus Homero data est, rerum, orationum, personarum humanarum ac divinarum miram varietatem exhibenti. Qui, quum vim omnem artium et naturæ, ex quibus sententias hauriret, motusque animorum, quibus personas formaret, externasque imagines, quas describeret, comprehendisset, tum, inventâ fabulâ, quam Aristoteles "poëticæ animus" appellat, rebusque in obscuri-

* M'. 7.

† O'. 15.

‡ Φ'. 233.

§ "In the old work, entitled the 'Contest of Homer and Hesiod,' the story is, that the two poets were ordered, as a finishing trial of merit, to recite the most beautiful passage that each had, in his own opinion, composed; and that Homer selected the lines found in book N' 126-133, and 339-344: which run together very well."—Coleridge.

|| E'. 738. According to Eustathius, the critics marked these verses with an asterisk, to denote their transcendent sublimity.

tatem quamdam delapsis vera cum falsis commiscendi licentiam tribuentibus, immensum ingenio suo campum expandit.

Nec minus iudicium ejus admiramur, qui, quum fabulæ argumentum elegisset, quo nullum majus esse potuit aut melius, tamen non omne bellum voluit comprehendere, sed, a principum contentione exorsus, ea quæ inde oriantur gravissima explicavit. Quare variæ partes inter se arctius cohærent, et unus omnino præ aliis Pelides supereminet *. Tum fabula summo artificio administratur, et gradatim assurgit. Quod vero Achilles in inertiam recedit, quum injuriâ affectus benevolentiam a nobis conciliaverit, id non minime consilium exhibet; quia singuli heroës vicissim proferuntur, quod quamvis fiat, fluctus tamen, diu per Peliden depulsi, confestim redundant, quod ad evehendam ejus gloriam, id quod voluit poëta, optime conducit.

Præstantissima autem videtur ipsa personarum descriptio. Sed humanitatis admirabilis illa exhibitio magnâ ex parte variis orationibus efficitur, ex quibus familiariter heroibus uti videmur, cum illis vivere ac colloqui, atque eorum animos penitus perspicere. Tum quamvis nemo plures personas induxerit, tamen unicuique quidquam ita proprium Homerus tribuit, ut si quando ab oculis recedant, reversi, iisdem coloribus cognoscantur. Iracundus et ferox Achilles, modestus et constans Diomedes, atrox et temerarius Ajax, comis et affabilis Ulysses, *μεσαιπόλιος* † Idomeneus, Phœnix a Nestore, alter ab altero quam subtilibus lineamentis differunt? Sed nihil præstabilius, quam qui furiosum Peliden, eundem teneram atque elegantem Helenam depinxisse, atque illam nunquam non generosam, sermone et gestu decoram, sententiis excellentem, admirandam senibus. Siquis autem,

* καὶ ταύτη θεσπέσιος ἀν φανείη "Ὁμηρος παρὰ τοῖς ἄλλοις, τῷ μὴδὲ τὸν πόλεμον καίπερ ἔχοντα ἀρχὴν καὶ τέλος, ἐπιχειρῆσαι ποιεῖν ὄλον. Arist. de Poet. κγ'.

† N°, 361.

quod nonnulli arbitrantur, Iliada allegoriam esse credat, concedat necesse est personas eas esse, quæ, si vera esset fabula, partes ascriptas agere possent. Personis vero semper aliquid præcipitur, quod aut ad mores confirmandos conducatur, aut ad rem politicam spectet. Neque, si Longinum audiamus, aliquid est sententiis ipsis præstantius, quas personis suis tribuens Homerus exemplis potius quam præceptis docere videtur. Atque hæc quidem hactenus.

Quid vero sit in singulis rhapsodiis pulcherrimum, et illud quærendum est. Tot vero in Iliade venusta occurrunt, ut nemo fere omnia comprehendat. Quis autem Hectora cum Andromacha colloquentem *, quis Helenam † et Andromachen cæsum heroa lugentes, non admiratur? In Achillis tentorio cum Priamo nocte quæ fuerint acta quis satis magna prosequitur laude ‡? Quid venustius depingitur quam Naturæ ipsius opera? quale illud est,

ὥς δ' ὅτ' ἐν οὐρανῷ ἄστροα φαεινὴν ἀμφὶ σελήνην
φαίνεται ἀριπρεπέα, ὅτε τ' ἐπλετο νήνεμος αἰθήρ,
ἔκ τ' ἔφανον πᾶσαι σκοπιαί καὶ πρόωνες ἄκροι,
καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερβάλλη ἄσπετος αἰθήρ,
πάντα δέ τ' εἶδεται ἄστροα· γέγηθε δέ τε φρένα ποιμήνῃς.

Jam vero præcepta quæ ad mores confirmandos conducant, quum ex singulis personis colligenda sunt, tum ex ipso fabulæ argumento, quod, quæ mala ex dissensione oriantur, aperte monet. Nestor||, magna omnia gerens consilio, auctoritate, et sententiâ, illud docet, quantum corporis viribus prudentia atque experientia sit antefenda.

Achilles veras voces commendat, illa enuncians

ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν
ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἶπῃ ¶.

Sed nulla per totum opus amabilior est quam Hectoris

* Z'. 320.

† Ω'. 725—762.

‡ Ω'. 486—512.

§ Θ'. 551.

|| Α'. 254.

¶ Γ'. 311.

persona; nulla quæ melius præcipit, quid sit filii munus, quid mariti, quid parentis, quali denique in patriam amore inflammari debeamus. Quæ si quis nolit confiteri, ea respiciat, quæ ille cum uxore loquitur, ea, quæ suum Astyanacta amplexus, Deos precatur, et ea, quæ de filii sui pietate testatur Priamus ad Achillis pedes projectus*. Neque non summa erga Deos pietas inculcatur, quorum magna in omni re ita apparet potestas, ut heroes nihil suscipiant, nec pugnam committant, nisi Diis adhibitis; tum quicquid in fabulâ eveniat, id efficit, ut Jupiter consilium suum ad finem perducatur.

Sed longiora hæc. Trojani belli scriptorem, ea præcipientem, quæ quamvis non perfecta, ad virtutem tamen excolendam rectosque mores confirmandos certissime conducant, 'quid sit pulchrum, quid turpe, quid utile, quid non, Planius ac melius Chrysippo et Crantore†', dixisse cum Horatio fateamur.

C. J. SCRATCHLEY. 1831.

* Q'. 486—512.

† Hor. Epist. i. 2. 3.

TRANSLATION.

SHAKESPEARE'S "MUCH ADO ABOUT NOTHING."—Act V.
Scene 1.

ANTONIO. LEONATO.

AN. 'Απολείς ἐαυτὸν, ταῦτα δὴ ποιῶν· σὺ δ' αὖ
ματαῖα πράσσεις, ὅστις ὡδ' ἀλγηδόνι
αὐτὸς καθ' αὐτοῦ πρὸς βλαβὴν ὑπηρετεῖς.

ΛΕ. 'Αλλ', ἄντομαί σε, λῆγε νουθετημάτων,
ἃ τοῦμὺν εἰς οὖς, ὕδαθ' ὡς εἰς κόσκινον, 5
ἀνόνητ' ἔχει στάζοντα· μὴ 'μὲ νουθέτει·
μὴδ' ὧτα μηδεὶς τερπέτω θέλκτροις ἐμά,
εἰ μὴ παθὼν τις ταῦτ' ἐμοῖς ὑβρίσμασιν.
πατὴρ δ', ὃς ὦδε τὴν κόρην στέρξας, ἔχει
ἐν παιδί κατακλυσθεῖσαν, ὡς ἐγὼ, χαρὰν, 10
τόνδ' οὖν κόμιζε, κἂν κακοῖς τὸ καρτερεῖν
εἴπ' αἰνέσαι νιν· κἂν τιθέντα, τοῖς ἐμοῖς
τᾷ λῆγμαθ', εὖρος ζυμβαλεῖν μῆκός θ' ἅμα·
μέλους τε παντὸς ἀντιφωνήσαι μέλος,
τοῦδ' ἄντι, τόδε, τοιοῦδε, τοίονδ' αὖ κακὸν, 15
ἅπαντα, μορφὴν, σχῆμ', ὑπογραφὴν, φυὴν·
φαιδρωπὸς εἷς, τοῖος ὦν, ψήσει γένυν,
λέξει τ' ἀνίαις, χαίρειτ', ἀντὶ τοῦ στένειν
παίξας, παροιμίαις τε συρράψει κακὰ,
μέθῃ τε μεσθὴν θήσεται ζὺν ζυμποταῖς 20

νυχίοισιν Ἄτην, δευρό νιν κόμιζε δῆ,
 ἵν' ἐκδιδαχθεῖς τοῦδε καρτερεῖν μάθω.
 καὶ τίς τοιοῦτός ἐστι; νουθετεῖν ἔχει,
 ἄδελφε, πᾶς τις, καὶ λόγοις θελκτηρίοις
 κηλεῖν, ἄχους ἄπειρος· ὅς δ' ἐγεύσατο, 25
 βουλὴν χολωθείς ἐκχέει, καὶ πρὶν θέλων
 ἄκος πρὸς ὀργὴν νουθετημάτων φέρειν,
 λεπτῷ τε δεινὴν ἐν λίνῳ λύσσαν πεζᾶν,
 ἄχος τ' ἐπ' ὤδαις κώδυνον θέλγειν λόγοις.
 οὐ δῆτα· πάντων ἐστὶ καρτερεῖν κακὰ 30
 εἰπεῖν τὸν ὠδίνοντα συμφορᾶς βάρος.
 ἀλλ' οὔτις ἀρετῆς εἰς τόδ' ἀρκούντως ἔχει,
 ὥς αὐτὸν ὧδε σώφρον' ἐξ ἴσου κυρεῖν,
 παθόντα γ'· ἀλλ' οὐκ μὴ 'μὲ νουθετεῖ· βοᾷ
 μείζων τὰ πῆματ', ἢ κατ' ἀνθρωπον φρενοῦν. 35

AN. παίδων τάδ' ἄνδρες οὐδὲν εἰσὶ διαφόροι.

ΛΕ. Ἄλλ' οὐκ ἔα· τὰ θνητὰ, θνητὸς ὢν, φρονῶ·
 οὐ γὰρ σοφῶν τις εἰς τόδ' ἡμέρας ἔφν,
 ἔχων ὀδόντων τλημόνως ἀνασχέθειν
 ἄλγῃμα, κἂν γράψωσι σήμαθ', ὥς θεοὶ, 40
 τύχης τε καταγελῶσι καὶ παθημάτων.

AN. Καὶ μὴν ἅπασαν μὴ στρέφ' εἰς σαντὸν βλαβὴν,
 ξὺν σοὶ βίαζε τοὺς σε λυποῦντας πονεῖν.

ΛΕ. Ξυνετὰ τάδ' εἶπας· καὶ τάδ' ὧδε πράζεται·
 Ἡρώνα διαβάλλουσι, νοῦς ὀρφ', μάτην· 45
 καὶ ταῦτά γ' ἀναξ, Κλαυδίῳν τε, γνώσεται,
 καὶ πάντες, οἵπερ ὧδ' ἀτιμάζουσιν.

C. J. SCRATCHLEY. 1831

Audax ruebat; credula quo colit
Auctore vanos gens Arabum libros,
 Ac templa Medinæ frequentans,
 Turba hominum veneratur Allam.
Adhuc: sed olim discutiet gravem
Lux vera noctem, et cœlitus ultimas
 Demissa tranquillâ beabit
 Relligio ditione terras.

60

CHARLES JAMES SCRATCHLEY. 1831.

A Q U A.

NATURAM atque opera, et ductarum ab origine rerum
 Semina mens hominum læta admiratur, avetque
 Nosse Deum. Terram hinc scrutari, atque aera, et ignem,
 Cæteraque inspectare juvat primordia mundi.
 Ergo et aquæ varias mihi, nunc, cognoscere formas, 5
 Et vires, cordi est, et contemplarier usus.

Principio æternus secerni jussit et infra
 Humorem supraque Opifex, metasque fluendi
 Addidit, et certo conjunxit fœdere guttas.
 Idcirco, Parium quamvis ceu marmor, aquai 10
 Sit facies, liquidumve vitrum, ne forte rearis,
 Quæ videas inter sese compressa teneri
 Et condensa, exstare eadem duntaxat et una
 Corpora ; nam globulis, innatâ lege, vaporum
 Binæ insunt partes, quarum hæc subtilior acri 15
 Vi viget, illa gravis crasso se pondere miscet.

His ortus latè tellurem possidet humor ;
 Seu de monte ruit torrens, seu rivus in agris
 Rosve nitet, torpentve lacus, nigræque paludes,
 Sive mare innumeris immane revolvitur undis. 20

Adde quod abruptos quamvis in pectore montes
 Terra habeat vallesque cavas, diversaque constant
 Corpora, planitiem, nullo discrimine, lymphæ
 Campi semper amant ; et eodem pondere liquor
 Æquus se extendit, mensura et regula rerum. 25

His animadversis, genera hinc diversa docebo
 Continuasque vices : namque attenuatus in auras
 Aeraque humor abit, calidoque expanditur æstu.
 Hinc imbris, primos ubi Sol induxerit ortus,
 Semina consurgunt; nubes tum mittere certant 30
 Dupliciter pluviam : ventus contrudit, et ipsa
 Copia nimborum premit : exinde agmen aquarum
 Nascitur, et largam diffundit Aquarius urnam.

Verum ubi temperies atque inclementia cœli
 Dura riget, solidam assumit sibi lympha figuram, 35
 Contrahiturque gelu : glacies, canæque pruinae,
 Nixque solum velant; subito refrænat euntes
 Vis undas, Berecyna, tuas, te, Volga, soporat,
 Longaque duratos constringit inertia fluctus.
 Tempore non alio concretis fulta columnis 40
 Regia surrexit glaucis domus apta catervis,
 Et nova regnatrice subter laquearia amavit
 Exercere choros, vitreasque errare per aulas.
 Tempore non alio navis miseranda sub Arcto
 Restat, ubi haud dubiis spatiantur passibus ursæ, 45
 Aut validis saxorum instar colliditur undis.
 Tunc homines siccâ percurrunt flumina plantâ,
 Sustenantque pigræ stridentia plaustra lacunæ.

Quinetiam humori varios dat terra vigores.
 Hîc, si quæris, aquæ minimâ sine labe fluentes 50
 Invenies haustus; illic, velut horrida Lethe,
 Fons nigras profundit aquas succosque veneni;
 Quinetiam insinuat sese per viscera terræ,
 Omnia corradens omni ex regione, novasque
 Educit vires, nova semina materiali, 55
 Sulphure commixtus pertentatusve metallo;
 Et medicas ægris præbet mortalibus artes.

Quid memorem Baias, jactasque in marmora moles,

Fluminaque Cætæam subterlabentia terram ? Longe aliter Lernæa palus, nam dirior illic Incubat, heu, tabes, Stygius ceu donat Avernus Alitibus, spiratve necem torus Asphaltitæ. Continuus, causis non apparentibus, implet Sal mare, quem tempus seriesque immensa laborum Percolare nequit. Digno quis carmine pontum Innumerosque canat risus ? fert terra virorum Scilicet imperium ; humanas mox vortice classes Proluit Oceanus : circum genus omne natantum Cærulea percurrit, multaque aspergine rorans Vertitur huc illuc informis more gigantis, Et mare conceptum delphinus naribus efflat. Tempus cæruleâ rugas in fronte seniles Inscripsisse negat : juvenili robore præstans Volvitur Oceanus, renovatque in sæcla vigorem, Fluminaque assiduo referunt stipendia cursu.	60 65 70 75
Quid mirum ? sub aquâ veteres finxere poetæ Regna habitare Deos, regemque errare sub aulis Neptunum, effusum crines liquentibus undis ; Atque inter conchas cæcique arcana profundî, Coralique toros, consueta cubilia secum Ducere Nereidas ; spumâ hinc exorta sonanti Ipsa Venus surgit, pulcrum maris incrementum. Nec me animi fallit, quales ab origine mundi Fecerit unda vices, quanto se robore fundat : Nam mutare docet terras Sapientia lympham, Saxaque inexhausto tandem decrescere pulsu. Italiam Zancle quærit divisa sororem ; Et Pelusiaci Delta obstupuere coloni. Quinetiam, quum movit aquam Deus ipse sequentem, Heu, vires rabiemque docent immania aperti Post scelera Oceani fontes, cœlique fenestræ,	80 85 90

Totaque gens hominum immensâ submersa ruinâ.

Esto : at securam veluti spes morte sub ipsâ

Nuncia promittit requiem mortalibus Iris :

Ergo quid referam, mersâ tellure, labores 95

Deucalioneos ? ergo maria alta tumescunt,

Et placidè redeunt, Lunâ dominante, vicissim.

Sæpius at contra subito demissa columna

In mare descendit, vel tempestate coortâ

Sævitur aqua, et defrænato quatit impete classes. 100

O ubi nunc mitis species gratissima lymphæ,

Quæ nitidum certâ reddebat imagine cælum ?

Jam certum movet exitium, horrissonoque tumultu

Colligit ex alto socios ; nox atra vocantem

Consequitur, parentque Euris Boreasque tyranno. 105

Tota procella ruit ; projecta cadavera circum

Insanos inter fluctus et gurgitis iras,

Quassatæque rates testantur momina ponti.

Sæpius et Phlegethontæo cataracta sonore

Crescit, et Helveticis præceps devolvitur agris 110

Insatiabiliter, stragemque agit ante metumque.

Non aliter quam quum, visu mirabile, marmor

Sparsit Erythræum resolutis mœnibus hostes,

Et Pharia horribili perierunt agmina leto.

Has tamen undarum vires cæcosque furores 115

Mens humana suos sollers deduxit ad usus.

O si possem animos, qui primum hæc commoda nobis

Invenere, humili saltem decorare Camcenâ,

Græcia quos genuit, quos artis Gallia nutrix,

Quique tuum lauro cinxerunt, Anglia, nomen : 120

Non mihi tantus honos : propriâ sed laude vigetis,

Virque Syracosius nullo damnabitur ævo.

Scilicet ignavo quondam exanimata veterno

Gens hominum vixit, fragilem nunc robore cymbam

- Egit inops, traxitve lacus fallacibus hamis ; 125
 Non tamen hic sistit, tanto satiata triumpho,
 Vis animi ; junctis volitat ratis illa vaporum
 Viribus impulsa, insultatque obstantibus undis
 Remigio veloque carens : silet undique flabrum.
 Frustra, nam currit visens Gangetis arenas, 130
 Aut ripas, Oronooka, tuas, Serasve remotos
 Persarumve domos : trepidus fugit incola visu,
 Imploratque Deos patrios, Geniumque locorum.
 Quinetiam latices compressi mille figuras,
 Mille modos reddunt, celerique volubilis undâ 135
 Machina continuat gyros. Clepsydra volantes
 Præmonet horarum lapsus, (Sapientia nobis
 Talia monstravit) necnon per strata viarum
 Ducitur auxilium humoris, jam deprimit ignes,
 Exiguosque Lares servat, torpentve canales, 140
 Ingentesque ferunt angusto in pectore merces.
 Cætera quid memorem ? longis celebratur in oris
 Ipse Pater Thamesis, clarumque suprema triumphum
 Arrogat in fastis dominatrix Anglia fluctus.
 Carior hinc nobis, titulo et sublimior æquo est 145
 Optima semper aqua, atque eadem pulcherrima rerum.
 O decus, eximium lymphæ decus. O quis in arcem
 Tollet me ætheriam spectatum, ubi Jura Lemanum
 Prospicit, aut flavus leni fluit agmine Tybris,
 Aut ubi cæruleus Rhodanus, præstansve superbâ 150
 Majestate Padus molem provolvit aquarum.
 O vivi fontes, amnesque, lacusque perennes,
 Vos, et grata salus homini et medicina laborum,
 Vos teneam, vivamque inglorius. O, ubi rivus
 Inter agros virides Mæandri more susurrat, 155
 Sit mihi, mane novo, salientem findere fluctum,
 Aut tractare hamos, remisve impellere cymbam.

Non alio in speculo decerpens lilia dextrâ
Fœmina gaudebat passos ornare capillos.
Flumina, dum Libyæ peragrat deserta, viator 160
Mente videt, minimoque sitim restinguere potu
Sperat, et optatos moriens reminiscitur haustus.
Sic multi pereunt : quanto felicior ille,
Quisquis aquâ longos poterit recreare labores,
Et relevare febrim : secum fert lymphâ soporis 165
Munera, fert valido tranquillam in corpore mentem,
Dum malè purpureos profert vindemia fructus,
Morborumque comes venit ista licentia Bacchi.
At lymphâ Natura viget, dum Copia pleno
Larga rubet cornu, ridentque rosaria circum, 170
Dædalaque immensâ floret dulcedine tellus.
Ergo vox Arabis, rapiens ad bella cohortes,
Pingit in Elysio labentes undique rivos ;
Ergo perpetuum instaurat Mahumeda piâclum,
Placanturque dato errantes libamine Manes. 175
Scilicet indicium nobis et janua veræ
Religionis aqua est, ex quo mysteria vidit
Pura sacer præsentî expletus Numine rivus.

GORDON WHITBREAD. 1832.

MOSES ON MOUNT NEBO.



ERECT, unbroken by the shock of years,
 A lordly form on Pisgah's brow appears :
 In quick succession heav'nly visions roll
 O'er his lit features, and display his soul ;
 While beaming rapture fires his undimm'd eye, 5
 Swells in his veins, and bears him to the sky.
 Age has but gently mark'd him ; it has shed
 So soft a halo on his unchang'd head,
 That one might deem, for him, some wizard's wand
 Had stay'd the force of Time's destroying hand, 10
 Or a kind Angel's tutelary arm
 Had robb'd e'en Death of all his pow'r to harm.
 On Pisgah's brow he stands : for, from on high,
 His God has call'd him to the mount to die.
 What, tho' his ever-comprehensive view 15
 The past, the present, and the future knew ;
 What, tho' he heard, amid the bush of flame,
 Unscath'd, the mandates of the dread " I Am ;"
 Though, lov'd of Heav'n, in conscious pride he trod
 Sinai's veil'd steep in converse with his God, 20
 When awestruck Israel trembled at the glow
 Of God's own glory on his dazzling brow ;
 Tho', at his pray'r, Jeshurun saw the wreck
 Of haughty Sihon, Og, and Amalek ;
 Tho' at his word, despite each magic spell, 25
 Destruction's tenfold weight on Egypt fell ;

Tho' at his word, the waves their course delay'd,
 And palsied Nature heard him and obey'd ;
 Still must he yield his consecrated life,
 For rocky Meribah's unhallow'd strife, 30
 When he, presumptuous, struck the pregnant stone,
 And call'd the heav'n-sent miracle his own.

Yet, ere he dies, he takes a long farewell
 Of the lov'd tents of cherish'd Israel ;
 While all his hopes could fancy, picture, dream, 35
 In Canaan's long-sought land concentred seem,
 Which, like a rainbow, cheers his soul at last,
 Life's boist'rous sea and stormy billows past ;
 Entranc'd he views, amid the northern skies,
 The cedar crests of Lebanon arise ; 40
 And turns exulting, where the sunbeams play
 O'er the bright waves that tremble in their ray ;
 Where vine-clad Carmel glitters in the west,
 In all the spring-tide's verdant glories drest ;
 Where swift Ardeni winds his silver rills, 45
 And Siloe leaps near Salem's echoing hills ;
 Where murm'ring Kedron's pearly currents flow
 By the fresh plains of palm-girt Jericho ;
 Where sparkling dews on honey'd pinions ride,
 And milky waves in snow-white streamlets glide ; 50
 Where Almotana, with polluting waves,
 The noiseless shore in stilly silence laves,
 And fills with venom'd death each breezy gale,
 That slowly sweeps o'er Siddim's tainted vale,
 Like the all-with'ring, all-destroying snake, 55
 That, nestling, coil'd in Eden's loveliest brake.

Still, as he gazes, on his bursting soul
 He feels the stream of inspiration roll,
 While his glad sight with thrilling joy surveys
 The deeds of future times and future days : 60

Prophetic frenzy fires his throbbing brain,
And thus to God bursts forth the glorious strain :—

"Hear, O ye heav'ns; and, O earth, give ear,
 And joy Jehovah's mightiness to hear:
 The King of Kings, the Lord of Lords, is he, 65
 He, Jacob's Rock, eternal Deity,
 On eagle wing who bore him thro' the wild,
 Like the fond mother cherishing her child.
 Then nations trembled, when Jeshurun frown'd;
 Then was he blest with wealth, with plenty crown'd; 70
 Then was he seated high on glory's throne,
 The Lord his King, the Lord his God, alone.
 But, Oh, there madly rush before my eyes
 Unhallow'd scenes of godless sacrifice;
 And in sad pomp the guilty myriads raise 75
 To unknown deities the hymn of praise.

"Does then th' Almighty slumber? No; from far
 Glares the red beacon of approaching war.
 I see, I see Jehovah's fire arise;
 It burns the mountains, it consumes the skies; 80
 Pours its dread terrors in avenging show'rs,
 With plague and famine on Judæa's tow'rs.
 The sword without, and fear within, destroy
 The youth, the maid, the old man, and the boy.
 Yet now, adown the misty vale of years, 85
 Angelic hope with smiling peace appears;
 While grateful Israel, with exulting voice,
 In God's all-glorious majesty rejoice."

The prophet ceas'd, and from the mountain's brow
He bent o'er Canaan's fertile plains below ; 90
But when on Israel's tribes his gaze he turn'd,
A mighty spirit in his bosom burn'd,
A patriot's ardor fill'd his glowing breast ;
And thus the tented wanderers he blest :

" God, who, enshrin'd in radiance and in flame, 95
 With cherub hosts from trembling Sinai came,
 Shall crown with might majestic Judah's race,
 And pour on Levi's head his mystic grace ;
 Shall bless thee, Reuben ; and shall keep from sin
 Thy cherish'd tribe, O much-lov'd Benjamin ; 100
 And upon thee, triumphant Joseph, all
 The goods of earth, the gifts of Heav'n shall fall :
 For thee, the sun shall brightly shine by day ;
 For thee, the moon shall shed her softest ray :
 Then, fill'd with gold from many a distant strand, 105
 The ships of Zebulon shall seek the land ;
 Then in his tents shall Issachar be glad,
 And on the hills shall roam the wolf of Gad ;
 Then on his prey shall Dan's young lion leap,
 With Asher's warrior sons from Bashan's steep ; 110
 And crown'd with plenty and with wealth shall be
 The fruitful coasts of goodly Naphtali.
 Then with the Lord in safety shalt thou dwell,
 Belov'd of Heav'n, thrice-favor'd Israel :
 Then, wearied Jacob, thou at length shalt rest, 115
 In everlasting peace and glory blest ;
 Blest by that mighty God, who rides on high,
 His steeds the whirlwinds, and his car the sky."
 The glad song ceas'd, when, lo, an ebon cloud
 Hid the rapt prophet in its sable shroud ; 120
 And veil'd, for ever veil'd, from mortal eye,
 The coming pangs of life's last agony.
 Yet must that form of grandeur and of might
 Unburied whiten on the mountain's height ?
 Shall the bold eagle, from his rock-built nest, 125
 Exulting dart upon that holy breast ?
 Shall the hill-fox and greedy ravens there,
 With howling wolves, their midnight revel share ?

Shall the bright sun, on his unwearied way,
Behold that form in ruin and decay ? 130

No, God forbids ; from heav'n's empyreal dome,
Seraphic hosts and cherub myriads come ;
Angelic accents soothe the pangs of death,
Angelic hands receive his latest breath,
Angelic trains, 'mid Pisgah's shadowy gloom, 135
Smooth the death-stiffen'd limbs, and lay them in the tomb.

Ye trembling spheres, ye hallow'd mountains, say,
Where went his spirit on that awful day,
When Heav'n's bright pow'rs with hell's dark legions strove,
Near the steep confines of the cedar grove, 140
That casts, in solemn peace, its gloomy shade,
Where he, the Prophet chief, the man of God, is laid.

Perchance on high he found eternal peace,
Where cares alarm not, and where sorrows cease ;
Perchance in Palestine his guardian shade, 145
From age to age, with ling'ring love, delay'd.
He view'd, with prescient ardor, from afar,
The first bless'd ray of " Bethl'hem's morning star ;"
He hail'd the coming of Messiah near ;
He saw the day-spring burst, the Christ appear ; 150
He heard the choir of lauding angels sing
A peaceful welcome to the promis'd King,
And in sweet commune Tabor's summit trod
With him, th' Immortal Man, th' Incarnate God,
When he, the Virgin-born, Jehovah's Son, 155
In all his own unshrouded radiance shone.

E'en now perchance the venerable seer
O'er widow'd Salem pours the silent tear,
And grieves to hear the Moslem's vaunting cry
'Mid the fall'n scenes of Israel's majesty. 160
Yet weep no more : for soon, before thine eyes
The Lamb shall come, a second Salem rise ;

Soon shalt thou see the em'rald rainbow throne,
Begirt with jasper and with sardine stone ;
Shalt view the red waves of the sea of fire, 165
Shalt hear the harpings of the saintly quire,
Shalt join the chorus of the white-rob'd train,
That sing for aye the same unvaried strain ;—
“ Honor and Glory to the Holy Three,
Who were, who are, who shall for ever be.” 170

JOHN RUSSELL, 1832.

TRANSLATION.

SHAKESPEARE'S "HENRY THE FIFTH."—Act I. Scene 2.

Καλῶς νομίζεις· τοιγαροῦν θεὸς ἀνδράσιν
 ἄλλοισιν ἄλλα δὴ διώρισεν τέλη,
 πειρῶντας αἰὲν εἰς τὸ κινεῖσθαι τρέπων,
 σκοπὸν τιν', ἥδ' ἐ τέρμα, θεῖς, πειθαρχίαν·
 τόδ' ἐν μελίσσαις ἐστ' ἰδεῖν πονουμέναις, 5
 αἱ δὴ, τρέφουσαι πρὸς φύσεως νόμον τινα,
 πολυάνδρον εὖ πείθουσι κοσμήσαι λεών.
 βασιλεὺς γάρ ἐστί σφιν, γένῃ θ' ὑπηρετῶν,
 ἄλλοι μὲν οὖν εὖκοσμον ἐνδοθεν πόλιν,
 δικασπόλοι, νέμουσι· τὰμπολήματα 10
 ἄλλοι θύραθεν ἐκπονοῦσιν ἔμποροι·
 ἄλλοι, δορυφόροι, σώματ' ἐξωπλισμένοι
 κέντροισιν ἄνθη μαλακὰ λήζονται θέρους,
 λείαν τ' ἄγοντες, ἐν κεχαρμένοις ποσὶ,
 στεῖχουσι κλισίαν βασιλικὴν στρατηλάτου· 15
 ὁ δ' αὖ, μεγίστην ἀμφέπων τυραννίδα,
 ἐπισκοπεῖ μὲν τέκτυνας, χρύσεια 'ν δόμοις
 στεγάσματ' ἐκπλάσσοντας οὐχ ὕμνων ἄνεν·
 τοὺς δ' αὖ πολίτας σωφρονεστέρους μέλι
 δεψοῦντας· ἐργάτας δὲ, τοὺς ἀχρημάτους, 20
 βαρὺν τιθέντας ἐν στεναῖς φόρτον πύλαις·
 τὸν δὲ σκυθρωπὸν ἀγρίφ' 'ν κελεύσματι
 ὠχροῖς κολαστὴν παραδιδόντα δημίους

κηφήνας ἄργους· ὦν τὰδ' ἐκδιδάσκομαι·
 πολλ' ἂν φέροντ' εἰς ταῦτ' συμφώνως τέλος 25
 ἐναντίοισι τοῖς τρόποις ἂν ξυμπσεῖν.
 ὥς πολλὰ πολλῶν ἐκ χειρῶν βεβλημένα
 ἐνὸς σκοποῦ τοξεύματ' εὖ στοχάζεται,
 πόλλ' ὥς κέλευθα πρὸς μίαν φέρει πόλιν,
 πολλοὶ δὲ ποταμοὶ κοινὸν ἐς πόντου σάλον, 30
 πολλαὶ δὲ γραμμαὶ ταῦτ' πρὸς κέντρον κύκλου,
 ὥς μυρ' ἔργα, ταῦτ', κινήθ' ἅπαξ,
 πρὸς τέρμα βαίνοντ', ἀσφαλῶς ἂν εὐτυχοῖ.
 ἄγ' οὖν, ἄναξ, πρὸς Γαλλίαν ἰὼν σὺ μὲν,
 καὶ σὼν Βρετάνων τέσσαρ' εὖ νείμας μέρη, 35
 ἔχων στρατηλάτησον ἔν πρὸς Γαλλίαν,
 ᾧ πᾶσαν ἔξεις ἐκπεπληγμένην χθόνα·
 ἦν δ' ἡμῖν, ἔνθα μὴδὲ τρίς τόσος στόλος
 ἐξαρκέσῃ τὸν θῆρ' ἀπειργάθειν πυλῶν,
 ἥδη' ἰπιθυσσώμεθ', ἐκ δὲ τῆσδε γῆς 40
 ἀλκῆς ὕληται τοῦνομ' ἥδ' εὐβουλίας,

GODFREY MILNES SYKES. 1832.

THE END.

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ERRATA.

Page 200, line 5, for "impit" read "ebrit."

— 200, — 6, for "O jurgia non sua," read "non sua, non sua."

— 200, — 7, for "Cui" read "Nam."

